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A MAGAZINE OF DEFINITE PROGRESS AND VIRILE OPTIMISM IN RELIGION

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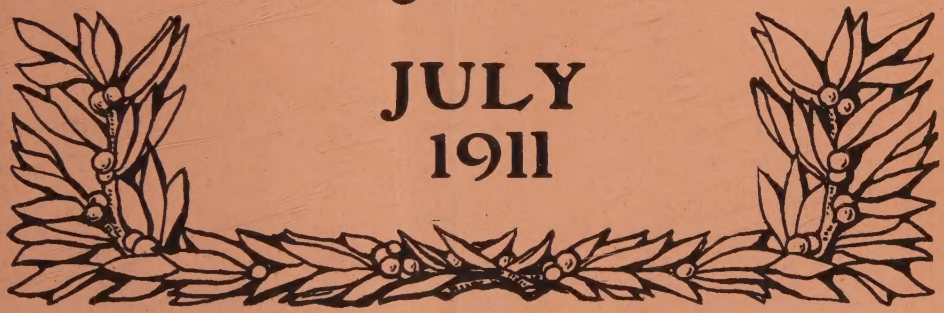

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The Unitarian Advance

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WE TAKE YOU INTO OUR CONFIDENCE

FIVE HUNDRED new subscribers have been added to our lists since we metamorphosed from "The Unitarian" to THE UNITARIAN ADVANCE.

That is not enough!

It would be enough, had the business delivered to us with "The Unitarian" been what was represented, and could we have escaped the lamentable expenses involved in the metamorphosis. We have bought in much business experience at not reduced rates; but dividends on the investment will not accrue until January 1, 1912. Moreover, (we whisper) some timid souls have been frightened away by a certain editorial Bug-a-boo, imagined to lie in ambush behind our editorial chair.

Wherefore,—the Deficit: to meet which the Editors themselves have personally contributed a sum aggregating to four hundred dollars to the cause of progressive Unitarianism—and have not begrudged it. *But that is not enough.* Doubtless by mortgaging things, paring down vacation expenses and despoiling their wives' vested rights in gracious June wedding-fees, they can contribute still more,—but they would rather not.

Three hundred new subscribers, *immediately,* would transmute our plight to Macawberesque bliss. But this isn't the time of year to hustle for subscribers. That awaits till October, and meanwhile the expenses of three coming issues to be met.

But there is a way of treble blessing on the part of our friends. *There are three hundred people needing THE UNITARIAN ADVANCE—without knowing it!* They are not now Unitarians, and they think that Unitarianism is a different thing from that which THE UNITARIAN ADVANCE stands for.

Here is your chance:—here is a real missionary opportunity. Suppose our friends—the present subscribers—turn a hand to this opportunity—before *the day of forgetting!* give us the subscription price which will send our magazine for one year to these three hundred people! They will help these people, they would help the cause of genuinely progressive Unitarianism, and they would help THE UNITARIAN ADVANCE.

Anyway, we are in the field to stay:—and at last we have found our printer!

THE PUBLISHERS.

The Unitarian Advance

Formerly The Unitarian *Established 1906* *Old Number, Vol. VI, No. 7*

VOLUME II (NEW SERIES) JULY, 1911 NUMBER 11

EVERY church in the land, and especially every Unitarian church, ought to put itself on record in eager endorsement of President Taft's noble International-Arbitration program. It is pre-eminently church business! It is practical idealism brought to effectual focus; and if the President's treaties achieve, no more masterly work of constructive statesmanship will have been consummated within a century. The unmistakable and unfaltering backing of the religious sentiment of the country would avail much to help the program through,—and would put the churches true in their own consciousness of civic and humanitarian responsibility.

THE "LORIMER CASE" has its significance fundamentally as a moral issue, but it involves issues that cut to the very heart of all that makes political and social democracy possible. The most subtle peril to democracy is the corruption of legislation; the most insidious form of treason is the pervertion of public trusts to private interests; the greatest hindrance to progress in industrial and civic conditions is the dominance of those who make laws and execute them by those who can pay money to subvert popular will. Without regard to party affiliations or economic theories, every true citizen must feel a tremendous conscience-pressure, these days, to count for all that he is worth in ridding our political system of this great political evil. Whether Senator Lorimer himself paid the bribes which it is claimed bought his way through a Democratic legislature to the Republican side of the U. S. Senate, or whether some other "interests" paid money for what money was expected to buy, the fact remains indisputable, that a notorious party boss is voting straight for Republican "stand pat" measures in the Senate today because Democratic legislators voted him there; and money was beyond question a factor in the deal. Every true man is concerned that this incident be not closed until it is closed right.

OF course it is only an incident. The Illinois legislature is not the only legislature in the land where money is suspected of being a factor in legislation. People in New York, Pennsylvania, New Jersey and Ohio (not to extend the list) have long been sensitive to the suspicion of this sort of evil; and have over and over again made eager and insistent attempts to rid the politics of both parties of the pernicious thing. Sometimes they win a conspicuous victory over the evil. Sometimes they fail to do a thing, and meet humiliating defeat. Why do they fail? *Never* because the corruptionists are in a majority amongst the people. *Always* because in every specific case there seem such good and worthy reasons why some men of respectability and sensitive consciences and high motives, —and good church standing!—feel it necessary to count in with the corruptionists and block the way against the reformers. In other words, the great political evil of the day, (which is a moral evil) is the ease with which corruptions that cry to heaven for foulness can depend upon the virtual support of men who "act from loftiest instincts of conscience and high ideals." The patience of those who believe stalwartly in progress for righteousness is constantly taxed by this condition of things. If the Church of God stands not simply for "good principles," but for principles that are good for something, for righteousness that is not merely correct, but that is *effectual* for the Kingdom of God, it is obviously the business of the Church of God to help make difficult the complaisance of the public with the type of con-

scientiousness and respectability that is so constantly the reason why reforms do not advance.

And when we say the Church of God, of course we mean immediately *our church;* and when we say "our church" we mean the people in our church:—ourselves, our neighbors and our minister; but chiefly we mean ourselves. No man is custodian over another's conscience or final judge of another's motives. But every man is responsible for the results of his own conscientious actions; and a part of that responsibility is to see to it that the things he does, the stand he takes, the influence he exerts are not factors in hindering the removal of great political and social evils, in palliating the conditions which allow corrupt practices to persist, and in contributing to the postponement of the effectual triumph of high moral ideals. Considerations of this sort are of more importance than issues of courtesy, personal kindliness,—or consistency, even.

———o———

OUR friends of the Presbyterian Church had a good time with their heretics at Atlantic City, last month, and now they are having a good time explaining the things they did. Heresy presented itself in two forms,—at any rate the issue of the voting demarked such a differentiation. First, there was the heresy of the two professors of Union Theological Seminary, both conveniently named Brown. These men wrote things for the *Harvard Theological Review* and other periodicals which had serious heretical implications in them. But clergymen and scholars read these things, chiefly; peril lurks in such writing, no doubt, and a discriminating insight, (like that of one Dr. McEwan of Pittsburg) realizes that these writings are headed straight away from the pure teaching of the fathers. Infallible Scripture, Trinity, Vicarious Atonement, Election and Eternal Hell are left nowhere if what these men write is logically to be accepted. But the General Assembly of Presbyterians gathered at Atlantic City valiantly voted to take the risks. Philosophic heresy was undoubtedly involved; but what could you expect of the Union Seminary, any way? And besides, we live in an age when clergymen, professors and professional men must be allowed the diversion of their thinking,—if only they will keep their thinking within the pale of discretion,—and non-popular theological reviews. The Profs. Brown of Union Seminary were acquitted of heresy, though with some accent of sorrow in the acquitting voice.

———o———

THE case of Dr. Grant of Northumberland, Pa., was different. He did not write treaties of theology for reviews. He simply preached sermons; he said things right out to congregations,—and he said them without discretion. He even said them "sensationally," his accusers averred; which means that he said them in ways to make common folks pay attention. Of course it is an open secret that a large number of Presbyterian ministers read theological reviews containing such articles as those which the Union Seminary professors write, and worse,—with undisguised approval. They are "up to" the modern methods of "interpreting" the ancient dogmas in ways congenial to modern view-points. That may seem deplorable to a majority of a National Assembly of Presbyterians, but it is not fundamentally evil. The evil begins when such ministers speak the mischief right out to their congregations, without discretion,—and therefore become sensational. That was what Dr. Grant did; and his punishment came to him. We extend our sympathies to Dr. Grant of Northumberland, Pa., remembering that the first avowedly Unitarian church organized in America is in his city. We also extend our congratulations—and sympathy to the two Professors Brown of Union Seminary, and to the voting clergymen and laity of the Presbyterian Assembly participating in this pleasant occasion. Meanwhile there are satisfactions in belonging to a communion that has no orthodoxy to worry over; only a reasonable and a lovable God to serve, and a divine Human Ideal to strive for.

"RESOLVED: That we strongly favor church extension, but that we leave the manner and means of such extension to the officers of the Association, expressing at the same time the wish of the Association that its Board of Directors may within its discretion use so much of its unrestricted funds as may be wisely applied to immediate missionary work."

This resolution was passed at the annual meeting of the American Unitarian Association in May, receiving its efficient impulse from the Directors of the Middle States Conference. What is its significance? It is either a meaningless vote to "re-enact the constitution," as Mr. Hudson so graphically expressed it, or it is —something else. As Unitarians on the whole, and despite occasional lapses are sensible folks, it can be taken for granted that the resolution was intended not to mean nothing at all: therefore it means what it says: "that it is the wish of the Association (i.e. all of us together, all over the country, as our President so often reminds us,) that not only the interest of accumulated funds, but as far as may be within the discretion of the Board of Directors acting as trustees, a certain portion of unrestricted funds themselves shall be invested not in stocks or in bonds or in banks, but in *achievements* for the perpetuating of gospel of liberal religion. The Directors are not expected to participate in any acts of bad faith, to repudiate promises, or to betray trusts; but they are asked, as "the wish of the Association," to consider the feasibility of an energetic program of church-extension work not limited by the "poverty" of the present state of things.

———o———

WE do not here assume to discuss the wisdom of using funds in this way, though we may frankly confess our confidence in its feasibility. Frankly, we do not share at all in the implied reproach so often cast upon a previous administration when this method was courageously adventured. We believe that the story of Grindell Reynold's splendid service as Secretary of the American Unitarian Association will sometime be told in a way that will interest folks; the difficulties with which he had to contend will be more fairly measured, and the factors involved in the abandonment of his policy more clearly discriminated than now seems to be the fashion. To compare present conditions with those of 1885 is to miss a large part of the significance of what has been happening both inside and outside of our body in the last twenty-five years. The financial question as to whether a live Unitarian church is not a better investment for Unitarian money, than mortgages and bonds is still a question not to be answered in the negative, off-hand. But we do not press that question now.

———o———

BEHIND everything else, "the wish of the Association" is that its Board of Directors may find some efficient method of pushing its church extension work more energetically. We are periodically informed that the trouble is chiefly "the lack of funds." Now the ultimate "wish of the Association" is that somehow the funds be forthcoming. Perhaps the suggestion of a practical minded layman from Cambridge, Mr. Williams, presents a good alternative. Let the unrestricted funds alone for a while longer, and have a resolute and determined, and systematic and business-like attempt to raise more money from the churches for this work. Why not try that? We are sure that that would meet the "wish of the Association" better than anything else. We believe the money is there, and can be had if gone after. But to get it involves a very systematic, carefully organized campaign: beginning not February 1st, but October 1st: with a strong, appealing, sincerely missionary program as the basis of the appeal. And this of course requires leadership—of the most energetic, wise and consecrated sort. We suspect that if its Board of Directors would undertake this leadership in a way that compelled confidence, "the wish of the Association," as to other methods of financing success would readily be postponed.

But we do want Forward Movement, and if the leadership can not come from Boston, it will undoubtedly come from elsewhere.

—o—

WE have received no report of the meetings of the Western Conference held in Indianapolis, last month, and it is too late now to do them justice. *The Western Conference Unitarian* for June contains a uniquely admirable account of them, and they are worth reading about. Of general interest is the action regarding a proposed change in Conference policy, by which the A. U. A. would be asked to pay the whole of the Secretary's salary and virtually assume all control of his missionary activity. The proposition was voted down by a substantial majority, and the Western Conference will continue to do business in its own name and in accordance with its own traditions. Contrasting this movement with what has recently been agitating the Middle States Conference, it is rather interesting to note that in one case the younger and more aggressive elements favored the closer relation with the A. U. A.; in the other, opposed it. In either case perhaps, it was notable that the more conservative elements were unwilling to adventure new projects, while the younger folks were eager that "something else" be tried. This certainly has its significance, however interpreted.

—o—

WE do not intend to make promises that we cannot keep. Mr. Foote's series of articles on Unitarian Hymn Writers has not been abandoned—simply postponed until Fall, when it is expected that they will appear in regular succession—a most valuable contribution to an important phase of Unitarian development. While Mr. Casson has found it not expedient to continue his department on "The Missionary Spirit" in precisely the form first adventured, he will contribute frequent articles dealing with the essential ideals involved in his first ception. But during the summer months all department contributions and letters will be omitted.

"THAT LIVELY NEW YORK BUNCH."

THIS gem of colloquial English, dropped humorously for the relief of a moment of tension in a discussion at the annual meeting of the A. U. A. in Boston, is likely not to disappear out of our denominational vocabulary we suspect, for some time to come. Certainly much that gave zest to that annual meeting emanated from a group of ministers living round and about Manhattan Island, and some choice New England nerves suffered unexpected twinges of dismay on their account. Let us confess very frankly that the "campaign of insurgency" which these men led was not a wholly agreeable episode; bad tactics, bad manners, and possibly even some manifestations of a bad spirit were not entirely absent from the foray. If anything of this sort is to be undertaken another year, we trust it will not be done in precisely the same way.

But this is all incidental. Behind the incident is undoubtedly something very real that may have more than effervescent significance; for very obviously these "ministers about New York" are acquiring a habit of togetherness in activity which may bear watching.

A word about the *personnel* of "the ministers of Greater New York and vicinity." Of course all were not equally implicated in recent troubles, and all are not to be suspected of actual enlistment for concerted action. Some are as likely to oppose as to espouse certain details of insurrectionary co-operation on the part of their neighbors in time to come. But at any rate they are all "companionly," and share certain convictions and ideals about things denominational which are not merely quiescent.

Of course the "dean" of the New York group is the man whose reputation is country-wide and who is more in demand for denominational functions than any other clergyman beyond the Hudson, —if even that limitation is warranted,— Rev. Thomas R. Slicer, of All Souls'. Mr. Slicer was not present at this year's meetings. We heartily wish he had been there. Perhaps he would not have ap-

proved all that his associates did or said; although as it happened both the "Fletcher resolution" and the "unrestricted fund" movement had origin with him. Next in years of service in the vicinity comes Dr. Merle St. Croix Wright of the Lenox Ave. Church; not to be counted in unreservedly with any organized movement of aggression, but in temper and spirit very sympathetic with the ground postulates of the "New York program." Of course the attitude of John Haynes Holmes of the Church of the Messiah is without ambiguity.

Our ministers in Brooklyn at present are:—Dr. Brundage of Unity Church, frankly enlisted with the progressives; Rev. Caleb S. S. Dutton of the Second Church, (Mr. Chadwick's successor), who made no concealment of his point of view at the Boston meetings; Rev. Leon A. Harvey of the Flatbush church, sympathetic but conciliatory; and Rev. John H. Lathrop of the First Church, so recently settled as not yet to have become oriented to the strenuous New York climate. Across on the New Jersey shore Rev. A. C. Nickerson is inevitably recognized as "dean" of his section for length of service and weight of influence. Unfortunately ill-health at present prevents his active participation in denominational affairs. Rev. Walter Reid Hunt at Orange has become identified throughout the State with all enterprises of civic and social progress, and his temperament is not that of a reactionary. Rev. Edgar S. Wiers at Montclair has probably the livest and most prosperous church in this vicinity,—largely because he has made it so. He is an uncompromising radical, with temperamental poise. Rev. Elizabeth Padgham of Rutherford is frankly enlisted in the ranks of the progressives, —a most winsome advocate; Rev. H. C. Ives of Summit has so lately come into this section that it would not be fair to implicate him with the restlessness of his neighbors. Rev. Lyman M. Greenman of Staten Island is avowedly sympathetic with the "Left Wing" of the progressive program; Dr. Goldsmith of Yonkers has not been in these parts long enough to be lined up, yet. Ranging a little farther afield, Rev. Oscar W. Hawes of Germantown, Pa., and Rev. A. R. Hussey of Baltimore are certainly very "companionly" with their New York neighbors, and Wilson of Newburgh and Henderson of Wilmington are not left out of their councils. A majority of these ministers may frankly be called young; all of them undoubtedly are of a progressive temper of mind; but surely not all are of the same tint of progressiveness.

We have spoken of a "New York program" and even of a "New York spirit of insurgency," as though they were very definite and pronounced affairs. This impression may very easily be exaggerated; and surely for most of these ministers the word "insurgent" can only be used as a term of good-natured bandinage. They simply are interested,—as who is not?—to have things happen for advance, without too much postponement. But a somewhat definite *esprit de corps* is unquestionably bringing about a "general consent" as to some things much to be desired, which may be formulated somewhat after this fashion:—

1. A sharply defined desire for a more aggressive missionary program on the part of the A. U. A., and, as a practical phase of this, a desire that a financial program be devised which shall make such an advance possible. The project presented at Boston to use some of the unrestricted funds of the Association for this purpose was first fruits of this desire.

2. A desire that the methods of the A. U. A. become less assertively those of a business corporation and more plainly those of a religious "National Assembly", with more democratic representation of all sections of the country in its deliberations,—more actual deliberation (rather than program) at its annual meetings, and a growth of the custom of initiation of business from the floor in shaping denominational customs and traditions.

3. Some revision of the present method of electing officers and directors of the A. U. A. which shall do away with the farce of the "made-up" ballot now in vogue, and make the nomination of directors from the various sections genuinely representative.

4. A more articulate expression of the interest of our churches in the great social problems of the day, and a readier participation in the practical work of social and industrial reform.

None of these propositions necessarily involve insurgency, or any spirit of hostility to the present order of things. As we have repeatedly insisted, the "Middle States idea" is not separation from the A. U. A., but a more genuine and thorough going realization of our participation in the A. U. A. enterprise, conceived of as a national, and not a local organization. Of course there is no disguising the fact that in this section as in others there are some people who feel out of sympathy with the present officers of the Association, and indulge annually in the harmless pastime of scratching the ticket. We do not think they are in the majority in these parts, and we are not sympathetic with their frame of mind. But a majority of the ministers of Greater New York and vicinity do undoubtedly believe that the frank and aggressive insistence of their "program of advance" is absolutely consistent with complete friendliness with the Association; that they may reasonably expect at any rate consideration for their desires from those in control; and that whether their ideas are approved or not, they shall be recognized as legitimate aims for an important constituency of our denomination.

Doubtless if any further "campaign of progress" is indulged in, next year, it will be more carefully planned, more genially programmed, but not less aggressively urged. Some things are learned by experience. Three years ago there developed in the Middle States section a definite, well-articulated scheme for reforming the elective methods of the A. U. A. Our people knew what they wanted, and put it down in black and white. They carried their plan to Boston in the most conciliatory spirit, studiously avoiding every appearance even of campaigning, and accepted finally a compromise devised by a unanimous business committee, although quite different from what was desired. We discover now that that was a mistake. The same sort of mistake will not be made again.

YOUTH AND AGE.

By Sarah E. Burton.

Youth cries: I'll climb the rugged mountain peak,
My footsteps shall th' uncertain path display,
I'll dare th' impossible by night and day,
Its mystery, which holds in awe the weak,
I'll wrest from its grim clutch and boldly speak
To those who in the valley idly stay;
"Ho, Laggards! forward, on the upward way
Where wisdom waits for those alone who seek."

Age whispers: "Lo the height is gained at last,
But other, grander, loftier peaks arise!
Of all my arden steps there is no trace
Save to the few whose love hath held me fast,
And now I wait heaven's just and sure surprise
Revealing and awarding my true place."

—o—

—What shall it profit a church if it gains riches and numbers and lose the sense of living God and the joy of human service? We want to see in our churches the growth of the spiritual optimism which is not forced or artificial, but which accumulates in our worship and in our communion with the sources of power and then overflows in a stream of steady, creative Christian service. If we have only increase of resources or better organization to depend upon, our efforts will be futile. If we build new machinery without new spiritual power to run it, we shall but relapse into servitude to our own possessions. If we are to fulfil our true destiny, we must gather the partial into the sweep of the universal. We must become sensible of the fact that we are part of a vast tidal movement of human thought and hope, whose surface is indeed restless and flecked with foam, but whose depths are peaceful and whose current is resistless—Pres. S. A. Eliot, D. D. *in his Annual Address.*

Self Respect

BY W. HANSON PULSFORD.

Minister of the First Unitarian Church in Chicago.

DO we often enough consider how true it is that, as Nietzsche says, what men ordinarily call morals is only slavery to custom? It runs back to the original meaning of the word, which means merely what is usual, conformity to the existing standards of the men about us. The high authority it sometimes claims is too often only the "canonization of the commonplace." Now in that sense of obedience, usually through fear and constitutional inertia, to the formulated habits of your human environment, morality has no quality. Environment creates and change of environment destroys it. It has two great defects. It breaks down and it is essentially incapable of progress. To make self-respect the fundamental matter, alone promises to lead to a stronger and more vital fashion of living.

How continually we have seen men who were decent and clean and square in their native western air go to the devil when they were transferred to the strange vastness of the oriental world. How well founded often is the fear at home, in families of fine standards, lest the sons they have sent abroad should come to disgrace. Are they inwardly strong enough? The morals which they have only adopted from without are such a weak defense. If climate and home environment are responsible for their decency what will happen when these are so wholly changed? The only character which, because of its strength and permanence, is worthy of the name, which can survive the change of what lies outside the man, is that born of an inward standard. Such character has its deep roots in a man's own heart. It has the inborn strength of personal honor and self-respect. Such a man refrains from this or that line of conduct not because the people about him will honor and applaud one course and execrate the other, but because the one merits his own approbation and the other stirs in him only contempt and scorn. When that is the case you have a strong man. His is no longer slave morality but the inner worth which has the vital quality to endure and grow.

When you come right down to it the keynote of that which thus gives us a man and not a slave is self-respect. The pre-eminent value and splendid achievement of the message which gave birth to what is best in our religion is that it substitutes a new and inner standard of self-respect for the dead external letter of the morality of custom. The writer of one of our New Testament letters declares, "Now are we sons of God." The man who really believes that, who makes it concrete and operative as the central conviction of his life has at once emerged from the weakness of slave morality. He has within him power to go with or to go against the tide. Whether he is in the village or in the city, in his native place or far off in strange lands, his conduct is no longer conformity to what lies without, the habits and customs of the crowd, but to an ideal and a power which are within himself. He is no longer a bond-servant. He has become a man.

I suppose that we are all agreed that morality is a thing which slowly grows; that the initial morality of the savage is something lower than the morality which is now the common possession of us all. How does it grow? It can never grow as slave-morality. Slave-morality can never bring a man above the standard which is that of the community. As long as the morals of any group of people is only that you shall not fall too far away from that which is the average practice, the very best you can attain is that all shall come up to that average. But by that method progress is obviously impossible. For it, something which goes beyond the common standard of what has been already attained is necessary. For it, we must have this strange personal quality of self-respect. It is the outcome of that power, perhaps the most wonder-

ful in all the upward growth of human life, whereby a man discovers that the high value of life as he sees it in his own heart is something which becomes independent of the goodness which he sees without. He has visions of a goodness beyond that which is ordained. He comes to find a new and ultimate satisfaction in the verdict of his own personal approval. He sets his self-respect first of all. When he has made that discovery he is loyal to something which goes beyond the good and evil of the crowd. He has transcended the morality which is obedience to the stated habits of his fellows through fear of their censure. The only censure he now fears is his own.

Let us take a concrete instance. One of the things which always appeals to and stirs me as often as I come back to it is a phrase which Socrates uttered when he was on trial. He is on trial for his life. He has to speak in his own defense, and knows perfectly well that an appeal to the court such as was ordinarily made, a popular appeal to pity or prejudice, the use of some plea which might work on their feelings, probably would procure him an acquittal. Instead of that he almost defies them. He demands that nothing but the ultimate truth and right of things shall be considered and, of course, as is to be expected wherever a Socrates stands at the popular bar, he is condemned. Then when the death sentence has been passed he begins his second statement by saying to them that it seemed to him that under the circumstances he should neither say nor do anything unworthy, unworthy of himself, nothing which would violate his self-respect, and he adds later, "I would rather have spoken after mine own fashion and die than have spoken after your fashion and lived." Now there, in an individual instance, is one of the high moments of human nature. There we catch something of the great heroic quality of manhood. We confront there a standard and a power which is dependent on no outside verdict, which, where it is necessary, can face death with a smile. Such a man is responsible not to the court but to himself and to God, not to opinion but to truth, not to custom but to right. Right and truth and God are things whose beauty shines clear in that man's soul. Perfectly calm, at ease, serene before his accusers, he stands out as a man amongst a crowd of hirelings. Such is the quality, the high quality, of the human soul.

It is a noble and splendid instance of what religion at its height inculcates and fosters, the wonderful power of the inner right. This man found in his own heart a diviner light than the dull goodness of the crowd. Such an one does not slip away from his ideals because the ideals about him change. He is not content if he manages to be decent enough simply to pass muster. He stands like a rock amid the passing gusts of opinion and makes for the nobler future, as no others make. Right down across the centuries that mere statement of his, "I would rather have spoken after my fashion and die than after yours and live, for I feel that here, on trial for my life, I dare not say anything unworthy," is a challenge in response to which age after age the souls of men have quickened into a higher and keener vitality. He had to respect himself.

Mark how the first note is self-reverence. You do not know what your life means in any of its personal quality unless at the heart of it there is reverence, respect, for what you are. You have to discover that there are other reasons for doing things or not doing them than the behests of those who are about you. There is within you a standard from which you depart at the cost of your own peace, at the sacrifice of the essential quality of life. It is independent altogether of what men think or say about you. That is the supreme secret of what Tennyson calls "the abysmal depths of personality." In every man as he seeks it there is—to use the old phraseology—a place where he and God stand face to face. There is in him the sense that it is how he stands in that court that counts. The old orthodoxy, under all the grossness of its forms, declared the truth when it said that the applause and the success and the glory of the world did not count, unless a man was square with God. To be right with God earned eternal happiness instead of the passing pleasure of the mo-

ment. Underneath those forms, which we no longer use, lies just the truth of which I have been speaking, that it is well with a man who stands high and clear in the court of his own soul, whatever the outside verdict be, for there he has that which is permanent and strong, through which God, as he molds this world to fairer forms, becomes manifest. The man of a dream and a vision in his own soul and an unflinching loyalty thereto is he through whom alone any community has ever been lifted toward freedom and power and the high glory of living.

What about the origin of that faculty? We all begin without it. We all start with "morals." The child is absolutely dependent on external control. It must, first of all, learn to do what it is told to do and avoid what is forbidden. The lack of that early control in many households spells the destruction of the child in later life. But, as it gets older, this very training begins to form within it standards which are an integral part of itself. How great a thing it has been for many a man that he was subject to a family standard of right, that he came of clean stock, that his father was a man who would neither do nor allow mean or cheap things. He is trained in a good house and often, when the call to go out to fight his own battle in the world comes to him, he finds that the outward has awakened and formed an inward standard. He has made it his very own. The honor of the people to whom he belongs he claims with pride as the condition of his personal self-respect. He regards himself as a gentleman, as an aristocrat. He is above the crowd. Wretched as that is when it is merely the despicable pride of caste or the empty vanity of inherited wealth or position, it shows us, where it has meant personal quality, the value of the process whereby a man, because of the very standards which were given to him, where those were high, may learn to take them home to himself as a growing inward standard and then stand strong on his own feet in face of all change of circumstance.

The real growth of personal life involves at least that a man reach the point where right for him is an inner matter and not decided from without. It must be yours and not simply imposed on you. To the son of the house comes the time when he takes the headship of the house upon himself. We too only come to our real majority as we pass from childhood and take over life into our own hands. Well for us then if, as we grow free of external control, we have developed the love and culture of an inner standard which is our very own and becomes higher and more sensitive as we appeal to it.

For that inner right grows through our habitual unswerving loyalty to its behests. There is nothing more true than that a man who begins really to value his life and to test and judge it by appeal to the inner court, is one in whom the standards by which that inner court decides are raised every time he appeal to it. It is always an effort at first to refer conduct not to an outer standard which may be easily satisfied but to an inner standard which is far more exacting and can neither be bribed nor deceived; but every time you make that reference your doing so becomes more essential to your content. The inner award wins for you a higher and profounder value, until the sense of personal honor, the necessity of respecting yourself, the recognition of the quality of what you must be for your own sake becomes a mighty power and delight. As I like familiarly to phrase it, there is only one fellow with whom I have to live all the time and for my own sake I must keep him as decent as I know how. That attitude, it seems to me, is the only one which is likely to provide an adequate guarantee that the road that you are traveling will be one of high and splendid satisfaction. Live up to your self-respect and the self you respect will grow.

The opposite is just as true. A man goes from home. He is released from the oversight of his father. He loses touch with the honorable men, his kinsmen. He is no longer amenable to the conditions of the community which expected of him certain standards of conduct. He almost welcomes freedom from all of these because he finds that it is cheaper and easier just to relax. What is the good of bracing himself amongst a crowd that slouches? What the good of being par-

ticular or fastidious in a crowd that only laughs at him for it? Why not just drop the absurd notion of appeal to an inner court? Be content with the verdict of the outer. Then, everywhere, a man is setting his feet on the broad road which slips downward to hell. Every time he lets that temptation get a hold of him he has relaxed every fiber of his being.

Let a man yield up healthful pride in his erect physical bearing. How soon his muscles begin to sag. He holds himself less and less. It is so much less effort to slouch and shuffle along. It is not long before he forfeits all spring of vigorous virile strength and the eager delight of vital healthfulness. So it is in the handling of life. The man who escapes from the hands of the drill sergeant in morals begins to let go. He has not achieved genuine personal pride. Self-respect is an empty dream. Watch how he grows slack and slowly degenerates. How he kills in his own heart what might have meant for him the very glory and vigor of life. Through that lack of sensitive personal pride there ebbs away from him the royal heritage of the self-determined manhood that wins life quality for itself and thereby forwards it in the world.

I sometimes fancy that the whole future welfare of life lies in the hands of a comparatively small group of men, the men who, for reasons which are their own, appealing only to their own hearts, demanding only that they respect themselves, thereby become the power through which the imitative mass has to come up. It seems to me that the mass of men still are in the condition where anything better than obedience to that which plays upon them from without seems, at any rate at the beginning, almost impossible. If no higher impinges on them from without, if there are not men who will take the heroic and ideal attitude in a community, how otherwise can it rise? But just because the community too is capable of a finer personal life, the community responds to the power of those in its midst who really know and obey that inner standard.

The great hope amid the evil of present conditions where low selfishness, and a degradation which seems to have lost all consciousness that it is degraded, set forth in all our newspapers day by day, tends to hold and pull men down, is that there are right amongst us those who do stand clear and strong for their own inner standards. There are not a few of whom you do indeed know that they cannot be bribed or bought. They are not to be swerved from the path that they have chosen in the light of their own highest. They are responsible to the inner court of their own unsullied honor. They would be true to that and fail rather than succeed at the cost of self-respect. There are about us not a few men of that temper, clear to us all in the full light of publicity. There are thousands more, that no one knows of, who in countless unnoticed places and in ways unseen and unrecorded are still—to use the old phrase our fathers used—living as in the sight of God their Creator, living as men must live who are determined to stand well in the light of the ideals which they have set for themselves as the guiding power of their own life. In them and in us self-respect is the key to the portals of life. I know no higher word. I know that if you cannot respect yourself it is indeed ill with you. You are then only a slave, never a master. But as you set yourself a standard of which you can be sincerely proud and hold to it, it will grow into ever finer quality and power.

I should like to feel that that was true of us as a church. The great claim which I eagerly, wherever I find ground for it, make for this free church of ours is that it is one which demands that it respect itself. It stands for no compromise with the clear vision of truth. It tolerates no dexterous coquetting with statements which men perhaps demand and like as against those which stand honestly forth in the inner court of a man's fidelity to the clearest light he sees. I like to feel that there have been in our ranks so many men who have set before us this ideal of uncompromising self-respect in the attitude of the church toward truth and toward reality. They lay upon us the obligation of a right noble tradition. They help to confirm our confidence that our ultimate worth as an organization depends on the measure in which we foster

their spirit. We must insist again and yet again that in the clear light of fact, in frank facing of experience, in relation to the truest conception we can win of this growing whole to which we belong, we, before all else, set our hearts on creating and nourishing the high quality of the personal life which is able simply and steadfastly to respect itself.

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ARE UNITARIANS A SECT?

BY REV. J. T. SUNDERLAND.

MEN say to us as Unitarians that we are a sect. We deny it, and affirm that by any true definition of the word we are not. Unless being Christians makes us a sect, our churches have no sectarian feature. We base them upon no sectarian dogma whatever, but simply and only upon spiritual and ethical principles and ideals which we believe to be universal. There are numberless statements of these; perhaps the best, certainly the ones most employed by us, are those in which Jesus summed up his religious teaching,—love to God and man, or the Fatherhood of God and the brotherhood of men.

If therefore we are a sect, it is an unsectarian sect,—a religious body which is distinguished from others by the fact that it rejects from its essentials of faith everything that is sectarian or transcient or limiting.

Is it asked: Do we not found our churches and our movement generally, on the dogma of anti-trinitarianism? I answer, No! there is probably not a single Unitarian church or conference or association or organization of any kind in America, that has a basis of anti-trinitarianism, or anti anything else. The ends for which we organize churches and everything connected therewith, are positive, not negative; they are love, worship, brotherhood, service,—the things of the moral and spiritual life, and these only. Whatever there may be that is negative connected with our thought or our faith, is incidental; we give it no place in the basis of our churches, we do not limit our fellowship by it.

Is it said that believers in the doctrine of the trinity or any other orthodox dogmas are not welcome to membership in our churches? I reply: Whether this is true or not depends. If such persons wish to join our churches for the purpose of narrowing them down into a sect that shall stand for these dogmas as necessary parts of religion,—a sect that shall limit its fellowship to persons who accept these dogmas, then certainly they are not welcome. But if they hold the dogmas named, or any others, merely as private beliefs, which they do not seek to force upon other minds, or to formulate into a creed wherewith to fetter our churches and limit their freedom and breadth of fellowship, then they are quite welcome to membership with us: no one would think of shutting any church door against them.

Thus it is easy to see that if Unitarians constitute a sect, it is at least a wholly new kind, one radically different from the Christian sects of the past, and the prevailing Christian sects of the present; and one which I think we have a right to believe an enlightened and therefore sect-distrusting future will gladly welcome.

If we are a sect, it is one that is endeavoring to lift religion out of sectarianism by relegating all sectarian and dividing dogmas to the realm of non-essentials, and by retaining as essentials to faith and as fundamentals in the aims and the constitutions of churches, only the things which promote love and obedience to God, and love and service to humanity. In other words, if we are a sect, it is one that is doing all in its power to banish sectarianism from the world, by promoting conceptions of religion too large, too spiritual, too ethical and too practical to be identified with any sectarian creed, or doctrine, or rite, or form, or ceremony, or object.

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—You cannot believe in honor until you have achieved it. Better keep yourself clean and bright: you are the window through which you must see the world.—*George Bernard Shaw.*

SYMPOSIUM

THE CONFLICT BETWEEN RELIGION AND THE CHURCH.

In the June number of "The American Magazine" appeared a significant article entitled "The Conflict Between Religion and The Church" by Rev. Charles David Williams, D. D., Bishop of Michigan (Episcopal). We have asked several of our ministers to give their estimate of the significance of the article.

REV. CHARLES F. DOLE, D. D.

Minister of the Unitarian Church of Jamaica Plain.

Bishop Williams wins our sympathy for himself and much that he says, and specially for what he has at heart. But one puts up certain question marks along his way. I do not like his title. "The Conflict Between Religion and The Church" reads like "The Conflict between a Man's Body and his Health!" The man is simply striving to live in his body, the body being only a more or less imperfect instrument. It is dependent at every moment upon the fulness of the stream of life or health circulating through it. What then is the church, but the outward machinery or organization, which the men of a given age or place use, wherewith to serve and express their religious life? The Church can never possibly be as good as the best men in it would desire. It is always constituted of average men who are apt to choose mediocre leaders, and who drag behind the noblest leaders when they occasionally appear.

The fact is, as has been well said before, that so far in human history there has been a vast deal of superstition but very little religion. This seems to be the trouble with the Church today. The Church has expressed men's fears; it has expressed the dominance of ecclesiastical authority and despotism; it still represents a narrow dogmatism. This is to say that men who entertain fears and men who are looking after what they can get for themselves, and men who enjoy the exercise of authority, and men who are fond of controversy, still make up a controlling constituency in churches. There are not perhaps enough people anywhere yet to re-create a new Church of the Spirit, the church of faith, hope and good-will. How many people in Bishop Williams' diocese would be willing to put away creedal limits and adapt their Prayer Book to meet the ethical demands of such a living and modern church?

We agree with Dr. Williams that there is a good deal of real religion outside of all churches. But I suspect that he mistakes the proportions of this new life outside the churches, as compared with the same type of fresh life already showing itself within churches. I wish I could think it true that many people in any community have "an unquenchable thirst for the truth"; or, that "multitudes are longing and seeking after a first-hand experience of the Gospel." I wish that we might see among all classes more of this new "passion for democracy" which Dr. Williams feels. Does he not idealize the man on the street, in seeming to imply that he is actually reaching out after the new religion? I think we can make out quite as strong a case that the average man is mainly indifferent to religion, and eager for success and pleasure, and full of antagonisms and race prejudices. He is not ready to pay his money, or give his time, or risk his pleasures, by becoming a member of the Church of all Souls, which will some day, we trust, embody the new religion of humanity. Bishop Williams doubtless does well to credit men in churches and outside with the capacity for the new religion. The man "at his best" answers to the ideal description, but the broad fact is that few men inside or outside of the church are fairly willing to pay the cost, morally and socially, of living up to their best. The vision is here. Light has come into the World, but the will is yet lacking. God give us love and will.

REV. THOMAS R. SLICER,

Minister of All Souls' Church, New York.

The significance of Bishop Williams' contention appears in the wording of the title of his "Radical Conflict between Religion and the Church." Fortunately the antithesis is between the church and the people, and he is to be congratulated upon the discovery that no such conflict exists separating the people from religion; the separation is very largely, as he admits, from the church. His contention is abundantly maintained by the facts. It is a good deal as though the mass of people preferred to use the abundant atmosphere of the outer world rather than the prescribed inspirations to be had under church limitations. It is saying in effect that nature has provided for perfectly natural functions that we call religion, and the protest is almost universal that this natural function is in essence the real business of life.

In his article, however, Bishop Williams uses terms rather loosely. The church as a whole cannot be subject to such a universal indictment as he makes. There are scarcely any churches as totally a failure as this indictment charges, and to utter the indictment is inconsistent with a proper analysis of the work of the church as a whole. Besides, this activity of the social conscience and this revival of ethics among the people at large are not to be confused with personal religion even in its general aspect of "the life of God in the soul of man." The senseless routine and ineffective exercises of religion are not religious life, neither is the protest against them necessarily religious. Bishop Williams' general treatment is a part of that widespread protest which has for its inspiration a care for man as man, as distinguished from the effort to save his soul. It is a part of that general feeling that if anybody or any group of people find salvation the soul will be the instrument of its achievement. No man can save his soul, and no other man can save it for him. It is the old story of the creation that human life shall bear fruit which has its seed within itself. I find Bishop Williams' article most unsatisfactory in its lack of philosophic grasp, whilst very pleasing in its exhibit of the earnest protest of a man fully aroused to interests larger than his own or any church can supply. The article makes the impression upon me of being true in parts and true in part, but not altogether true as a whole. All such arraignments of any group for the sake of some other group are subject to the limitation that the person bringing the arraignment has an insight and an outlook superior to the individual in either group. That is too much to claim. If the church of which he is a bishop fails much more can be done by showing how the failure can be made effective as an aspect of psychology. Every crowd has its psychologic manifestations, and so has the individual, and no crowd can be better than the best individual multiplied by himself. Our business as ministers is to put a premium upon the activity of the best worker and the profoundest believer when he is at his best. The secret of the Lord is with the righteous, and He will show them His Covenant. No church can prevent this divine interchange and the abolishment of no church has much to do with its promotion. The earnest contention of Bishop Williams that the church should not be "apart from, but concerned with the everyday problems of the people" is in the nature of a truism. That it should strike the church or the unchurched as a surprise shows how far back in the primer the surprised students are. It is a good deal like saying that life cannot be sustained in a vacuum; even the church will leak air and destroy the vacuum, and a poor kind of life be maintained. The one certain thing is that there has never yet been any form of ecclesiastical exclusiveness in which a meaningless gymnastic could be long maintained. The statement of James Martineau comes to mind that it is vain by writhing the muscles to attempt to annihilate one's own weight. Sin, sorrow, and the worth of man are a heavy load to lift. The church may help if it will, and religion in the church and out must realize the emergency.

REV. WILLIAM M. BRUNDAGE, Ph. D.

Minister of Unity Church, Brooklyn.

Bishop Williams speaks with a frankness decidedly refreshing. He describes conditions just as they are, just as we know them to be. And he points out the way hope lies: "Religion made the Church in the first place and it must remake it today—remake it into the natural and hospitable home of all that is best and highest in our modern life and world."

We all recognize the conflict that is on; may we all recognize as well the new Church that is emerging from the conflict. There is no ground for despair. Religion is not threatened.

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REV. JAMES T. BIXBY, Ph. D.

Of Yonkers, N. Y.

BISHOP WILLIAMS' article in the June *American Magazine* is a very strong and remarkable statement. It tells an immense amount of unvarnished truth, rarely acknowledged by well-placed churchmen. It is courageous, sane, and incisive. At first thought it seems extraordinary that a Bishop in such a creed-laden denomination as that to which Dr. Williams belongs, should dare to print what he has printed. More than one Episcopal clergyman has been ostracized by his fellow members and deposed by his Bishop for saying things only half as heretical. But is it, perhaps, just because he is a Bishop, and by virtue of his office and the peculiar constitution of the American Episcopal Church he has no archbishop or theologic judge above him to excommunicate him, that he can say such things without risking the penalties which a common Episcopal cleric might incur?

There is no doubt that, as Bishop Williams confesses, ecclesiastical institutions and dogmas are losing their hold on American life and thought. But as the Bishop well urges, it is not so much religion that is withering, as it is "Churchianity," to coin a new word.

Religious life, in the broader sense, has not lost its place and power in the human heart. If the spiritual instincts of man do not fill the temples and meeting houses in our land as of old, nevertheless, in the home, in the political assembly, in the philanthrophic club and settlement, and in that larger temple whose aisles are wondrous groves and whose dome is the blue sky above, there is an unconventional spiritual life and faith today quite as genuinely alive as ever and active in more numerous forms and more effective ways than anything of which the piety of the Middle Ages could boast.

For the most part the diagnosis of Bishop Williams as to the causes and cure of this spiritual enemia is satisfactory. But it seems to me somewhat superficial and somewhat inconsistent.

The Bishop thinks that the influence of the intellectuals and such agencies as modern science, philosophic doubt and Biblical criticism is usually over-rated. These are things, he argues, that have not much affected the average man, because the average man has not thronged into the liberal churches which have carefully adjusted themselves to these factors.

The causes to which the Bishop attributes the decreased church prestige and Sunday attendance are rather such influences as the practical materialism of the times, the putrified Orthodoxies, the out-grown dogmas and conventional pieties which have absorbed the activities of Christian churches, and especially the bigoted and narrow sectarianism which has split Christiandom up into weak and jealous factions.

The vigorous condemnation which the Bishop gives to those most evident shortcomings of the Christian church is indeed encouraging. Especially commendable is his emphatic disapproval of that absurd assumption of an exclusive monopoly of Divine revelation and spiritual authority, and consequent aversion to friendly co-operation in building up the Kingdom of God by which his own denomination has notoriously offended fellow Protestants and weakened the Christian cause.

But do these explanations which the Bishop gives go at all near to the root of the matter? The further query at once suggests itself; *why* is it that these supernaturalisms, these selfish schemes of per-

sonal salvation, these other-worldly interests and this miracle-bolstered authority, formerly so potent,—why have these things now lost the glamour by which they used to fascinate the mind of man?

Why does the educated man and even the business man no longer take the letter of creed or Bible text for his oracle, but demands the facts themselves? Why do the revivalists' fiery appeals to their thin audiences, in the lecture room or on the streeet corner, to save their souls from the doom of the Judgment day upon the unbeliever, now fall on dull ears, instead of producing the spiritual convulsions of Whitefield's time?

Why is the bigotry which three hundred years ago made it seem both logical and proper to burn heretics for disbelief in creeds, no longer anything but an historical curiosity to our present generation of modern Laodiceans? Why, in short, do money and pleasure and similar material or sense realities attract the Twentieth century man more than spiritual things do?

When we trace out the matter to the real roots is not the difference due to the subtle influences of that very physical research, international acquaintance, scientific progress, literary investigation and the various other tributaries which make up the revolutionary stream of modern knowledge, that knowledge which the Bishop dismisses as but an agency of little account.

To be sure, the average man may not feel the appeal of Scripture criticism enough to crowd into the liberal Bible class or lecture room. But from magazine, newspaper and a hundred book-notices he has got hold of the results attained by the great scholars and no longer do the texts of either Old or New Testament bulldoze his judgment. The average man may not care often to hear the Unitarian preacher expound Evolution or the Ethical Culture lecturer read his pet extracts from the Rig-Veda or the conversations of Confucius. But from college text-books, popular lectures and many collections and expositions of the great non-Christian religions he has learned enough about Evolution and the larger universe and the pre-Christian revelations, to emancipate him from the dread of Orthodox damnations or the pretensions of any modern sect or ancient hierarchy to a monopoly of sacred truth. These manifold discoveries of the great scholars and men of science have so filtered through the varied channels of popular literature into the thought of the average man as to alter absolutely his susceptibility to the old-time thunders and forces of the Church.

Already, the writing on the wall is conspicuous, portending the passing of conventional and Orthodox Christianity. The modern man, however, has not lost and will not lose his vital devoutness of spirit. But if ever enlightened humanity throngs again into the churches, those churches will have to be centres of a broader, freer, more rational and more practically useful religion than the ecclesiastical establishments of today supply.

Undoubtedly, while stoutly repudiating in word, the taint of liberalism or modernism and holding their skirts far away from Unitarianism or Ethical Culture, nevertheless the popular churches will swallow, with only a few wry faces, the whole religious results and methods of these religious pioneers, and when they have themselves leisurely digested and assimilated them, they will reappear, proud and rejuvenated, as the new and purified Orthodoxy of the ancient church. Their fate, in fact, is bound up in making Their fate, in fact, is bound up in making, without too great delay, that same *readjustment to modern realities* that the liberal churches have already made.

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REV. AUGUSTUS P. RECCORD,

Minister of the Church of The Unity, Springfield, Mass.

BISHOP WILLIAMS' essay is interesting because of its naive acceptance of current criticism of the church and its failure to ask, is this criticism just? The good bishop seems to be afflicted with a sort of astigmatism which prevents him from seeing things in their right relations. Things that are contemporaneous are not always related as cause and effect. Blanket verdicts are always dangerous. Some men may find

religious satisfaction in the services of the church and others in movements wholly unrelated with the church and both alike be unconscious of any "conflict between religion and the church."

I am always suspicious of any attempt to indict the church as a whole. There are churches and churches and they are as unlike as the same number of individuals. When I hear the statement, "the church does this," or "the church fails to do that," I am accustomed to ask, "of what church are you speaking?" The various counts in the bishop's indictment are true of some churches and untrue of others. Some churches manifest an almost childish fear of the truth. They would clothe their members with "hobble skirts," under the mistaken notion that the increase of knowledge must mean a decline of faith. Other churches manifest an almost idolatrous regard for truth. They make it the pillar and ground of faith, the touchstone by which all else is judged. Some churches have abandoned a present faith in God. They put their trust in the faith once delivered to the saints and kept in hermetically sealed packages ever since. Other churches recognize that God is everywhere present and operative in the world which he has made and that he speaks to men and acts upon men today as truly as in days of old. Some churches are class institutions. Their mission has its beginning and end among the privileged few. Other churches are truly people's churches, characterized by an absence of class consciousness and of everything upon which such a consciousness could be based. Some churches confine their activities within the domain of personal ethics and personal religion. The great majority of churches recognize that the development of personal character has as its supreme end the fitting of the person for more and better service in the kingdom of God. Some churches still refuse to occupy their proper field, the world, because of a mistaken devotion to their own little denominational province. But the slight significance now attached to denominational differences, the ease with which ministers and laymen cross denominational lines, and the many attempts to federate the churches and secure at least a working union, afford ample proof that denominationalism, as equivalent to sectarianism, has "had its day" and will soon "cease to be."

If the indictment is true of some but not of all, then the fact that some churches have already adjusted themselves to the larger demands of the new day may be accepted as evidence that ultimately all will make the same adjustment. Furthermore they will do it in response to forces already resident and working within the churches and not because of outside pressure from the mission field or anywhere else. The church of tomorrow can never be built upon the ruins of the church of today. It must grow out of it. A faithless minister can ruin the prospects of the best organized church. A faithless people can bring to naught the efforts of the most painstaking minister. But wherever there is a church in which minister and people have faith in the institution as the organized expression of the religious life and in its ability to accomplish its mission of individual and social redemption, there is already building the new church which will meet the increasing demands of the new day.

SUMMER SCHOOL OF AGRICULTURE.

WE call the attention of our ministers to the announcement of courses for country clergymen made by the Summer School of the Massachusetts Agricultural College at Amherst. For several years this school has offered an admirable short summer course for ministers and their wives. This year the course runs from July 24 to August 4, and includes lectures on "The Church and the Rural Problem"; an outline of the broader aspects of the conditions of "New England Agriculture"; "The Development of the Rural Community"; "Rural School Problems"; and kindred topics in which many of our ministers ought to be vitally interested. On August 2-4 there will also be a Conference of Rural Social Workers, which should contain much of value for ministers.

The Modern Church and Social Justice

CONDUCTED BY REV. JOHN HAYNES HOLMES.

The Report of the Unitarian Commission on the Church and the Social Question.

NOW that "the tumult and the shouting" of the recent meeting of the Association have died away, and "the captains and the kings" involved in the controversies of that exciting Wednesday have all departed, it may perhaps be possible to estimate the significance of the events which took place with some degree of that calm and dispassionate judgment which was manifestly impossible on the day itself. From this distance of time and space, one occurrence, which passed almost unnoticed, assumes an ever-growing importance, and seems to deserve something more than perfunctory mention. I refer to the Report of the Commission on the Church and the Social Question. Other happenings at the annual meeting were more dramatic, and aroused much deeper feeling. The fight against Senator Fletcher, for example, was a stirring episode and promises to be long remembered as a grievous failure for our Unitarian body to answer the call to "come up higher," as one of our leaders has put it. The attack upon the administrative policy of the Association awakened perhaps the greatest excitement of the week, and is already recognized as fateful of coming events big with portent to our movement. But when all is said and done, nothing was perhaps more significant of real achievement than the adoption of the Report above mentioned. The resolution authorizing the appointment of the Commission was put through the annual meeting of 1910, it will be remembered, only after a long fight and in the face of determined opposition. And the work which the Commission has now accomplished more than justifies the hopes of the radicals who fostered and championed and enacted the resolution, and the fears of the conservatives who denounced and hindered it.

It would be easy to criticize this Report and point out its very obvious shortcomings. From the standpoint of those who feel deeply upon the social question, the Report is in many ways timid, incomplete, not to say half-hearted. It has all too much the air of concession rather than of challenge. Its tone is perfunctory rather than inspirational. It is a sober consideration of the expedient and the possible, rather than a courageous setting forth of the imperative and necessary. It is the outline of a campaign, which may be adopted, rather than a call to battle which must be answered. There is a total absence of that spirit of venturesome pioneering, which is characteristic of Unitarianism. Nowhere does the Report move upon untrodden paths or explore unchartered seas. In other words, it stands as an exceedingly valuable recapitulation of present knowledge and experience, but not at all as a bold anticipation of those "adventures of faith" which, in certain other fields, have glorified our movement.

These faults are particularly evident in certain defects of phraseology, which illustrate clearly the undue caution of which I speak. Why, for example, in an age which has discovered, as Dr. Edward T. Devine puts it, that "poverty, like tuberculosis, is preventable and curable," does this Report speak merely of "the abatement of poverty?" Why does it speak of the "effective control of public utilities" and make no mention of public ownership? Why is "the abolition of child labor" qualified by the phrase "in industrial pursuits?" Why the "control of preventable diseases?"—if they are "preventable," why not prevent them and not be satisfied merely with controlling them? Why "the wise conservation of natural resources?"—is there any true conservation which is unwise? Why should a minister give only such time to public service "as he can spare from his own work," and what is "his own work" as contrasted with "public service?" Why should the minister "acquaint himself with the facts of the social question"

only "so far as he can;"—what limitations are there to his ability in this direction? Here very plainly is a caution of statement which is aggravating to say the least, especially when it is realized that these matters are mentioned not as specific reforms to which the churches should commit themselves, but merely as theoretical subjects for "consideration."

The most serious defect in the Report, however, is the absence of any platform of social reconstruction—the failure to name and define certain elementary reforms which the churches should undertake as the next steps in social advance. It was three years or more ago that the Methodists set forth their great platform, pledging themselves to "the principle of arbitration in industrial discussions, the protection of the worker against dangerous machinery and occupational diseases, the abolition of child labor, the suppression of the 'sweating system.' a living wage in every industry," etc., etc. It was over a year ago that the Federation of Churches proclaimed its advocacy of an eight-hour day, one day's rest in seven, and a living wage. And last fall the Congregationalists took a similar stand upon these same specific questions. That the Unitarians at this late day should avoid all statement of convictions upon these points, and content themselves with merely urging the churches to "their consideration," is almost humiliating, to say the least.

It would be easy, I say, to criticize the Commission's work along these lines—and it would also be ungracious! It is remarkable not that the Report contains so little, but that it actually contains so much. If it is unduly cautious, we must remember that the Commission included "representatives of all sharply defined points of view," and that any extremely radical statement could not have received the support of those conservatives who had a perfect right to insist that their views should partially determine the result. If the phraseology is unduly careful, we must remember that the document is not an oration or a sermon or a poem, but an official report, and that therefore it rightly avoids any extravagance of statement. And if it fails to lay down any platform of reform, we must remember that Unitarians are traditionally and temperamentally opposed to any statement of belief which bears the remotest resemblance to a creed, and that having persistently refused for a hundred years to adopt a statement of theological belief, they are still unready to adopt any similar statement of sociological belief. There is good reason perhaps why we should not do what the Methodists and Congregationalists find it easy and natural to do.

It is not what we have *not* gained in this Report which should interest us, but what we *have* gained. In many respects, I regard this Report as an epoch-making document.

In the first place, we have here the first official declaration of our body that political, industrial and social questions are to be regarded as religious question—as Henry D. Lloyd put it, that "every question between men is a religious question, a question of moral economy before it becomes a question of political economy." Here are we told in so many words that poverty, trades unions, child labor, socialism, methods of taxation, control of public utilities, conservation of natural resources, etc., all concern the church, since at bottom they are all of them nothing other than religious in their significance. Here are we told that the church's "interests are as wide as humanity." Here at last is official sanction given to the broadest interpretation of spiritual interests, and a fitting rebuke to all who, like ex-Gov. Draper, for example, would fain shut up the church within some very narrow and traditional realm of human experience.

In the second place, we have in this Report, as the logical result of the above position, specific recommendations to ministers, local churches, theological schools and denominational papers, that they give these social questions very particular attention. Here, in so many words, are we told that the minister, just because he is a minister, "should strive to know social and industrial conditions" and act upon his knowledge, that the local church, just because it is a church, should "show its interest in social ques-

tions," that the theological school, just because it is a theological school, should give larger attention "in the training of ministers to the study of political economy and sociology." In the particular details of these recommendations, there may be some timidity, but in the general suggestions themselves there is no equivocation whatsoever. Here is it set forth officially that the minister, in his personal activities, and the church, in its various departments, must grapple with social problems of every kind; and, what is more, it is very impressively added that this principle "applies with particular force at the present moment, when there is such a marked degree of social unrest."

In the third place, this Report constitutes the first formal statement, which has yet come from any of the Protestant churches of America, defining the practical ways and means of social action. Platforms of specific reform, statements of sociological belief, appeals for individual and collective action, we have had from the churches before; but here, for the first time I believe, do we have a study of just what the church can do for the practical fulfillment of its ideals. It may be true that the study is over-cautious and incomplete. But the impressive thing is that the study has been made—that our church has mapped out its campaign, surveyed its line of march, and prepared to move its forces.

And lastly we cannot be sufficiently grateful that this Report goes out of its way to emphasize the all-important distinction between "(1) the relief of suffering, (2) the prevention of poverty, disease, etc., and (3) the promotion of constructive social reform." Fundamentally, this is the distinction between charity and justice—and it is this distinction, to my mind, which constitutes the one great lesson which the churches must learn today if they are to serve the needs of society with efficiency and courage. Not relief, but the abolition of the need for relief—this is the great message of our time; and here, in the pregnant paragraphs at the top of page two of the Report, is this message spoken clearly and decisively. Whatever conservatism the Report may display in other directions, here at least it is as progressive as anybody could desire.

All in all, this Report is a significant document. It may well be said to embody the charter of the social freedom of our churches. Our ministers and laymen have of course always been free to preach and act as they saw fit upon these matters—but always have the radicals been open to the charge of misrepresenting the body to which they professed allegiance. Now is this charge forever silenced. Backed by this declaration of our denomination, formally and officially adopted in open meeting, there is no limit to which we cannot go. For this result, which is full of hope for the future of our cause, our gratitude must go out freely to those who are most responsible—to Mr. Mills, the mover of the original resolution, to Dr. Eliot, who appointed the members of the Commission with rare wisdom, and to the members themselves for their careful and conscientious labors.

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THE LILY AND THE ROSE.

By Mary E. Merrill.

A blushing Rose of deepest pink
Said to a Lily—"I must think
That you have known some grievous tale,
You are so fragile and so pale;
Why hang your pretty head so low?
Confide in me your tale of woe."

The serene Lily soft replied,
"I knew the soul of one that died;
In the last days of love and grief,
My chaliced incense gave relief;
Symbol am I of peace and rest,
When laid upon the quiet breast."

"Well, I am youth and joyful strife,
My thoughts, not death, but love and life;"
So said in gayest mood the Rose,
The Lily drooped in sweet repose.
Thus Rose and Lily all their days
Will each one follow Nature's ways.

OUR READERS' EXCHANGE

[*We welcome to this page short communications from our readers touching any article that has been recently published in our columns, or dealing with any vital concern of our denominational activity or general religious interest. This is an "Open Court," our only insistence being that courtesy, pertinence and brevity shall be the manner of all our contributors.—EDITOR*].

ARE SOCIALISTS THE SHEEP?

Editor of THE UNITARIAN ADVANCE:—

A PERUSAL of the article in your May number on The Modern Church and Social Justice, should stir in the mind of the reflecting reader conflicting inquiries; one, whether the writer had carefully thought out his subject. Despite its ostensible topic, the Church, it fails to discuss that institution or any denomination thereof, in any aspect whatever. It discusses simply the supposed merits and shortcomings of political parties.

Ignoring the Church, it eulogizes the Socialist Party and comments on the supposed superannuation of the two great antagonistic political organizations. It divides the members of those three parties into sheep and goats; the Socialists being the sheep. This separation is fundamental: the sheep to a man seem to be in one fold, the goats in the other two: your Editorial contributor could go through the flocks and brand them, without a miss. This would seem to imply great intimacy with the personnel of all three organizations,—for parties are not mere impersonal entities, but are the individuals who compose them. So that all hazard of paradoxes and uncertainties in the treatment of the theme, should be eliminated.

At the outset the article declares that both the Democratic and the Republican Party are "mere survivals of an age that has long since passed away"; that they "represent principles of national life which are as antiquated as the stage coach and the post-rider—they are wrestling with issues which are as dead as the Moabites and the Philistines." Your contributor's broad treatment of these organizations, not as creatures of decades merely but of "the ages," seems original, especially as one of them, the Republican, had its origin less than sixty years ago, when the country became aroused to combat the encroachments of Southern slavery and the threat of secession. Concededly, it fulfilled a great mission; helped preserve the Union and republican institutions, and created a financial system that sufficed for the great emergency. To some it may still seem to have vitality, as its head, the President, is bending his energies to the negotiating of international arbitration treaties designed to provide for the peaceful settlement of controversies that otherwise might involve nations in war; treaties the further result of which it is hoped may be, to relieve overburdened peoples of a load of taxes imposed for the maintenance of armies and great war fleets. And another present task the President has at heart is the establishing of closer trade relations with our Canadian neighbors. As to the other great Party, it surely would be impossible to extort from the Speaker of the House in Washington an admission that in seeking to reduce tariff rates on woolens and cottons it is a "mere survival of an age long since passed away." He would assert that that issue, quite as emphatically as any initiative, referendum or recall question with which your contributor seems to have become enamored, was a "live" one, raised for the benefit of the masses. And the President would make an equally strong claim for Reciprocity and International Arbitration; that the averting of a single war would be of greater benefit to the race than could be anticipated from the adoption of all the reforms your contributor advocates.

It is curious that he should enumerate, among subjects in which he thinks the two great parties take no interest, several in which they show a very lively in-

terest. He mentions Congestion. Coming down to local politics, the recent so-called District leader (Republican) of the 25th Assembly District in New York City (he has now resigned, and entered another field), just before retiring made an important report on Congestion, to his Assembly District Committee. He had been an Alderman, and been appointed by the Mayor a member of a Committee to investigate that subject, which Committee had held more than 360 meetings, collected valuable statistical and other material, and made an elaborate report, some parts of which the newspapers have published. That seemed not quite of the era of the Moabites. Then his predecessor as District leader, an accomplished lawyer now in private practice, had been an Assemblyman for four years; had rendered excellent service; had, the Secretary of the New York Civil Reform Association told me, been one of the legislators on whom he could always rely to help defeat pernicious or support meritorious bills. As a member of All Souls' church, in whose Parish House, Dr. Bellows' study there, the New York Civil Service Reform Association held its first or organization meeting, Dr. Bellows becoming the first president, but to be soon succeeded by another Unitarian, George Wm. Curtis,—I was gratified to hear this tribute to the loyalty of my friend Ezra Prentice. Then I recall that when, by a re-apportionment about five years ago I became a voter in the 25th, our first primary disclosed a moral issue, for the Republicans, and the side that seemed to me to most emphatically represent good morals as opposed to machine methods prevailed, by an overwhelming majority. Questions of morals, even political good morals, are perennial: their champions do not "lag superfluous on the stage of American politics." Years before, with the assistance of Mr. Root, then President of the Union League Club, we secured the passage of a new primary law that was immensely better than the preceding one; and when we had our first Republican primaries under it, the 20th District elected Norton Goddard as leader, over the machine candidate. There was no "superfluous lagging" there.

Your contributor feels sure the Socialists have formulated a "constructive policy." They seem to have formulated none. I lately took up Mr. Russell's *Why I am a Socialist* expressly to discover what if any remedies he proposed for the conditions he criticized. I found none—or none worth mentioning. His book was destructive, not constructive; criticism pure and simple. The Socialist candidate for Governor of New York in 1910, receiving about 60,000 votes in that election, I thought he might have some constructive policy, some broad effective remedy to propose for alleged social injustices. And why should he not be expected to have? Yet, he and your contributor both seem lacking in suggestions the adoption of which would accomplish a distinct amelioration of conditions. Yet, your contributor speaks of Socialists being "alone" of all existing parties, in "trying to solve the present problem constructively,"—says they constitute "the only genuine humanitarian force in American politics today." He says they—and impliedly only they—have "formulated demands" for shorter days of labor, protection against accident, sickness and lack of wages, insurance of workers' employment." As to the first, unsocialist legislators have legislated so earnestly, have so overshot the mark, that some of their legislation has been declared unconstitutional; while in England, Prof. Dicey declares that every employer has now become an insurer of his employees, and this apparently irrespective of whether those employees have been guilty of contributory negligence; and while here some of our legislators themselves, as professional men, have habitually labored daily from sunrise to sunset and often till late in the evening, they have passed laws making eight hours' work a day's work, for the laboring man. Representatives of the old parties have done this; not the socialists.

But by implication there is condemnation for all who fail to support proposals "for direct primaries, the initiative, the referendum and the recall, the popular election of United States Senators, the conservation of national resources;"—as if nothing had been done for conserva-

tion, while in fact the government, with no intervention of the socialists, has set aside millions of acres. True, the parties have not accepted all proposals for subverting the established order simply because, as your contributor expresses it, they are "measures directly aimed toward the accomplishment of political democracy." They have not assumed that everything making towards complete "political democracy" was wise, and championed it, regardless of general results. They have "stopped to think." A. Lawrence Lowell, the new President of Harvard, who before his elevation to that post was incumbent of the professorship in that institution endowed by the late Dorman B. Eaton, of All Souls' in New York, wrote, years ago, in a very thoughtful essay,—

"It is worthy of remark that the Swiss institution of the referendum, while practically long in use in the United States for constitutional matters, would be quite out of place for ordinary laws, because it would obscure the distinction on which the whole American system rests, and for this reason the growing tendency of the people of the States to take a direct part in legislation by constitutional amendments, is a danger, and if it goes too far will be a serious injury, to our system of government."

President Lowell is a thinker of clearness and power; his last great work, *The Government of England,* did substantially for the English system what Mr. Bryce *in Democracy in America* had done for our own. In this early essay, discussing possibilities in England, he makes a significant forecast when he says, "If the demagogue ever gets a foothold in the British Isles, he will be cut after the Athenian pattern. He will stir up class against class, and try to tempt the crowd to bear him on their shoulders by offering to scatter among them the money of the rich." He thought the American politician would resort to wholly different arts: he did not foresee the rapidity with which Socialism would get a foothold here—the strength the Socialist Party would achieve, in two decades. Nor did he, in 1889, foresee that in 1911 a minister of the denomination to which he belongs would write of "the binding injustice of modern social arrangments," "the crying social evils of the time," the "crying social injustice which is stirring the awakened conscience of our people to the very depths," —as if to foster discontent, or write as if the investment of the Demos—good and bad, wise and ignorant—with direct control, would be wise. Among Socialists, advances made are ignored or concealed; facts are suppressed,—such facts as Mr. Gates mentioned before a Congressional Committee the other day,—that within a few years the wages of steel workers have risen 75%. There is study, no doubt, in this country, of Mr. Bryce's great work mentioned; but those who are promoting discontent, arraying class against class, and who if possible would leave even ordinary legislation to a direct vote of the multitude, do not call attention to his eulogy of the U. S. Senate as "the masterpiece of the Constitution-makers" because it most adequately expresses "the judgment as contrasted with the emotion of the nation"; this resulting largely through election of Senators by the State legislature. Even your contributor, a man of education, brought up under the shadow of the Harvard Law School, speaks of the "*dogma* of the infallibility of the courts,"—as if he would favor that clause of the Arizona Constitution which provides, that if the Demos is dissatisfied with a decision no matter how wise or beneficent or carefully thought out, that mob can vote to recall the judges who made it, ousting them from office! This has the appearance of putting a premium on ignoranee; a near parallel to dismissing experienced surgeons from attendance on a delicate case and placing farmers or gardeners in charge.

Your Editorial contribuor speaks of the "stupendous injustice" of modern life, and insists, with the Socialist Party, that it is the "business of government to cure this injustice"; he impliedly demands the "public ownership of the means of transportation, communication and exchange,"—that is, State ownership and operation;—as if Stuart Mill and others among the most liberal of men—

champions in the "war for humanity"—were wrong, in their opposition to governmental interference with men's affairs except in the most limited way—wrong in claiming that there are "large departments of life" from which such interference "must be unreservedly and imperiously excluded"—wrong also in maintaining that the multiplication of governmental functions is not only dangerous as enlarging the official class, but as imposing fresh duties on bodies already overburdened.

One cannot escape the conviction that men who profess to be reformers and to teach good morals and the doing of justice, should scrupulously avoid a narrowing of outlook and horizon, the focussing of effort on diminutive points, a shutting of the eyes to the instrumentalities and great achievements, humane and other, of modern civilization and statesmanship. A new thing proposed may seem attractive and promising; but the picking up and adopting, without adequate study and criticism, of every novel suggestion must, with the practical testing of the novelties, finally impress the lesson that the great majority of the nostrums that agitators recommend for the alleviation of the burdens and sorrows of life are merely specious, and bound to prove ineffective.

GEO. R. BISHOP.

New York, June 12, 1911.

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WHY CHURCHES FAIL.

To the Editor of THE ADVANCE:—

THE more ministers I hear, in small and big churches, the more I think that the lack of drawing power is due not so much to lack of ability in preaching as to lack of concreteness in preaching. In our churches particularly we run this danger. The church was founded by intellectuals, it is the intellectuals of other churches who join us, and it is intellectuals who choose the ministers; and ministers are chosen therefor because of the intellectual quality of their preaching, and are expected to maintain this standard. We are justly proud of our standard. But we should remember that the "intellectuals" are only the extreme varieties in the curve of humanity. If free Christianity is ever to be a great popular religion it must meet the demands of the minds which make up the great *mode* of humanity.

I have heard this criticism in various shapes from many outsiders, orthodox and radical. Friends have told me sometimes before and sometimes after explanations, that Unitarianism seemed to "have it all" in the way of qualifications for the religion of the future, and they couldn't see why it was so restricted, but that was why they didn't go in; because it ought to spread faster. "Something must be wrong with it somewhere." I think the reason is that we have esoteric services—not within the clergy to be sure, but fitted only for a select club of intellectuals.

Surely the principle of "the greatest good for the greatest number" demands that the main service of the church be one which the majority of people could get something out of. All great popular religions, moreover, have fulfilled this qualification. Now the ordinary mind, "one of which I am whom," wants concrete things before its enthusiasm can be loosed. The new religion can be brought within range of the average man only by the same psychological devices that were used to bring the old religions within his range. The old devices—idols and rites—were false just so far as the old religions were false: the psychological expedient was, I think, quite legitimate and is still justifiable. The essential effectiveness of idols is in their concreteness. The great run of people cannot or will not think out or think down the precepts of an abstract discourse to the particulars of their own conduct and practical *Weltausschauung*. If we can make the new religion *concrete* for the masses (socialists and social workers are already stealing our thunder) by giving them simple preaching from which they can really derive life-enthusiasms,—if we can give them avenues for this enthusiasm—safety valves for letting off religion, our church will—must grow.

I do not mean to advocate the elimination of the intellectual sermon; it has its indispensable place as the spiritual clearinghouse and power-house of society's leaders. But these are in the minority, and should take their place among the other special groups which each church naturally falls into in its various subsidiary services. Let the distinctly philosophical, and less concrete, sermons, yes, even the sermons or addresses on "social subjects," by minister or social expert, be given at the vesper or evening and week-night services.

For it is not necessarily social preaching, nor necessarily individualistic preaching, nor exclusively ethical preaching, nor so-called secular preaching, that I am pleading for; but preaching of whatever kind, and all kinds, so it be suited to the uplift of the *average life*. Indeed, I think those ministers who devote too much time preaching on social reform and urging people into philathropic work make a great mistake. In the first place, they forget that philanthropy is best done by experts, and that only a very, very small percentage will—or ought to, in a normal social economy—go into philanthropy as a profession. The rest are and will be business men, mothers, professional men, etc. If they think in order to be truly religious they must engage in amateur philanthropy, they may often botch it for lack of training, and curtail their usefulness in their proper field. In the second place, such ministers have promoted a false impression that "social service" is coextensive with philanthropy as a profession, and that philanthropy is social service as over against other businesses or professions. Social service should not be used to indicate a profession. As a motive it is already recognized to some extent in the profession of the doctor, nurse, teacher, government employee, librarian, editor. But there is no legitimate field of work which cannot be conceived in a social spirit and as "social work" in its relation to society as a whole and to other individuals. To inspire an enthusiasm for this daily spirit, as well as for social reforms, should be the aim of concrete preaching.

A change in preaching so radical as to make the sermons worth something to everybody might involve the ministers in a campaign of propaganda to let people know that such a church existed. Horrors! He might have to preach upon the street to let them know! How often have I listened to street preachers (who can always draw a crowd), and wished that a really good concrete preacher could be doing it! Its poor quality—and some people's lady-like cowardice—is all that has put street-preaching into disfavor.

Unitarian laymen are like an army with no privates. All officers, no rank and file. Volunteers join an army only when there is *something to do*—a fight on. Others join because of family, or because they like the prestige—or the wages. They are aristocrats or paupers. As long as Unitarian churches do not furnish concrete preaching, they will be no better than all the rest of the churches in solving the problems of the individual and society.

THOMAS D. ELIOT.

Hartsdale, N. Y.

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UNIVERSALISTS AND UNITARIANS.

Editor of UNITARIAN ADVANCE:—

MAY I suggest the only reason that keeps Universalists and Unitarians apart? Differences of belief have wholly disappeared. Prejudices due to difference of belief and the rivalry of competition are today for the most part only the memory of a memory.

In every community the laymen are ready for co-operation. Of course in many places there are good reasons for the maintenance of separate organizations. Much is lost when churches able to continue a separate life unite; but where this is no longer possible, and in all new movements, the aim should be to establish united liberal churches. The only difficulty in the way is our vested interests.

We ought to have one liberal paper, one Sunday School Department, one publishing house, and a perfect union of our missionary forces.

I am the minister of a large and loyal Universalist Church. I am very confident that I could raise three times as much money as I do for planting new churches if I could point to the joint achevements of the two churches. Where is the statesman to show us a way to merge these vested interests?

I believe that the ministers and laymen are ready for the closest union that law permits. Only those with some financial interest at stake are opposed.

L. M. Powers, D. D.,
Minister of the First Universalist Church
Haverhill, Mass.

PRESS COMMENTS ON THE BOSTON MEETINGS.

Religion and the Lorimer Case.

THE Hon. Duncan U. Fletcher, senior United States Senator from Florida, was the candidate for vice-president at the annual meeting of the American Unitarian Association. A group of young Unitarian ministers, led by the Rev. John Haynes Holmes, made a fight to strike Senator Fletcher's name from the official ballot, on the single ground that as a member of the Lorimer investigating committee he had the opportunity to learn all the facts in the Lorimer case, and that, presumably knowing all the facts, he brought in a whitewashing report and voted to retain Lorimer in the Senate. It was undoubtedly a fair basis on which to debate any man's fitness to hold office in a religious or ethical organization. The young insurgent Unitarians did not win, for the bulk of the organization in which they made the fight is composed of that class of conservative folks who are commonly described as solid and substantial business and professional men, and such, as a rule, do not take kindly to insurgency either in religion or in politics Apparently, these solid business men of Boston do not find any light in the fact that even Senator Lodge of Massachusetts, who has been a thoroughgoing Standpatter on every issue in the Senate, found the Lorimer scandal too disgusting and voted against the whitewashing report that Senator Fletcher signed. The same is true of Senator Page of Vermont and Senator Root of New York. In the vote on the anti-Fletcher resolution, fully a third of the members of the Unitarian Association voted to strike the Senator's name from the list, and in the final ballot for vice-president, although there was no opposition candidate, 154 out of the 460 who voted, scratched Senator Fletcher's name. All things considered, the young clergymen who opposed Fletcher got more of a following than might have been expected. It took courage to do what they did; the novel issue they raised is likely to grow more virile rather than less, and the American Unitarian Association ought to be stimulated spiritually through having been compelled to wrestle with a matter of practical ethics. The Unitarians have a splendid record of honorable public service. It would take a good deal of confidence to attempt to state in words the value of the good they have done the English-speaking world. At the same time, their services to the world have never been so effective as when they have dealt with practical problems like slavery, and they haven't tackled a really vital political question since the Abolition days. The defeated insurgents ought to be consoled by the fact that the fame of the Unitarian Church is better preserved by the insurgent leaders it repudiated, like Theodore Parker, than by the less troublesome ones who conformed.—*Colliers' Weekly.*

UNITARIANS WAKING UP.

The meeting of the American Unitarian Association at Tremont Temple yesterday presented some features rather out of the common in gatherings of representatives of that denomination. That the outgivings of one of the most radical of the members should be greeted with hisses was certainly unusual, and while lacking in parliamentary courtesy and perhaps in brotherly love, it at least proved that the deliberations were in no danger of suffering from the blight of apathy. A clash of convictions is frequently a wholesome force, and we believe it will prove so in this case. It is much to be preferred to perfunctory agreements and the dead calm of a negative harmony. On this basis the meeting might be regarded as one of the most hopeful that has been held in years. Aggressiveness is generally one of the conditions of progressiveness, and it was wholesome for the delegates to state frankly what was in their minds.

Perhaps it was hardly a fair presentation of the issue, as one speaker put it, as a conflict "between the business man and the prophet." It rather appears to lie between zeal and conservatism. Whether what was received should be spent for the advancement of the Kingdom, or whether the fruits of those resources from year to year should be thus applied, was the crux of the question. It was not so much a difference of view as to ends as it was with respect to methods. These two points were perhaps most distinctly stated by the president of the association and by Rev. John H. Holmes of New York. The former expressed his sympathy with the plan to use the principal of legacies and bequests for the advancement of the cause to the extent that it could be done prudently, but stated that "the experience of fiduciary institutions all over the country shows that the financial benefit and stability of an institution requires the policy of the investment of bequests." The latter declared that the Unitarian Association was a religious body and should not be guided by the rules and regulations that guide other corporations.

These somewhat antipodal positions were apparently reconciled by the resolution which after various proposed amendments was adopted, to this effect, "that we strongly favor church extension and that the board of directors may in its discretion use so much of its unrestricted funds as may be wisely applied to immediate missionary work." Even religious work cannot be profitably and effectively carried on in the long run by zeal alone. The campaign is a never ending one and no doubt demands a reasonable conservation of ammunition. Organization, system and wise supervision are essential to the largest and best results. Moreover, some respect must be paid to the wishes of those who provide the sinews of war, otherwise the sources of supply are likely to be much reduced.

The Unitarian tenets are not of the hard and fast order. The denomination aims to touch and does touch human needs and interests at a great many points. Abou Ben Adhem was an ideal Unitarian, and he has had many successors even unto this day. There is one respect, however, in which it might enlarge its service to its own great advantage, and that of those for whom it labors, and that is by making much more extensive provision for Sunday school work. Its appropriations for this purpose have in recent years been seriously disproportionate to the importance of the work. The Sunday school is a basis of strength and a factor of growth. It should be cherished and nourished as one of the vital forces in the work of every progressive denomination.—*Boston Transcript.*

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THE CALL TO DISCRIMINATE.

Probably most of the Unitarians who voted last week (for) Senator Fletcher are as convinced as are all the minority that Senator Lorimer should speedily retire, or be retired, from public life; but the former are not willing to imply by their public action that every senator who did not find that the evidence presented convicted Lorimer of bribery went contrary to his own conscientious judgment and thereby forfeited the respect and confidence of his fellow-citizens. In this particular case a Southern Democrat was taking a rather unusual course in voting for the retention of a Northern Republican, when consideration of political expediency and party obligation might influence him to vote otherwise. We respect the ethical passion behind the 112 votes against Senator Fletcher, and consider it cheering evidence that the churches are becoming awake to the duty of bringing purifying forces to bear upon politics. But we do not believe, either as respects the case of Senator Fletcher or that of Senator Crane, concerning whose vote in favor of Mr. Lorimer considerable indignation has also been expressed, that quick and sharp censorious action on the part of the religious bodies to which they respectively belong is the best way in which to express dissatisfaction over what they may have done, to change their future attitude or to induce other supposedly high-minded men to enter into and remain in the public service.—*The Congregationalist.*

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Our columns during the next two or three weeks will be filled, and we trust enlivened, by reports of the doings of Anniversary Week. The storm centre seems to have been located in the American Unitarian Association. An imperative call of duty prevented the writer's attendance at the meetings, where the attack and defence of the missionary policy of the Board of Directors, its executive officers, and the Nominating Committee engaged the attention of the delegates. Judging from the reports the attack was unskilful and the defence was weak. The deeper questions underlying the attitude of the American Unitarian Association and its policy for the future did not come to the surface in any intelligible way. The attack showed lack of familiarity with the broad principles involved and the defence failed to do more than to impress the audience with the idea that its officers were doing what they thought was right. It would be well if next year there could be a historical review with an examination of the main course of progress in the past with the principles involved.—*Christian Register.*

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So far as it was such, it was a welcome "uproar." There were many questions discussed touching not only the organic welfare of our churches and the Association but bearing as well upon the vital principles of our faith. To sit on the platform during the business meetings of Tuesday and Wednesday and watch the faces of the audience was, in itself, a liberal education in psychology. All the emotions of a highly intelligent religious body were exhibited there and nothing was more apparent than the utter futility of any attempt to stampede or control a Unitarian audience by anything but common sense, fairness and the spirit of sympathetic comradeship. Consequently, when votes were passed they were passed as they should be, when criticisms were offered they were candidly received, when words of appreciation were uttered they found a genuine response in the hearts of the delegates and friends, and while during some of the proceedings the air was electric with interest and even with anxiety, invariably our never-failing Unitarian good sense prevailed, bringing forth a better understanding all around and a disposition to give everyone the credit of seeking the highest welfare of our common cause.—*Word and Work (published by the A. U. A.)*

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Be noble! and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own.
—*James Russell Lowell.*

COMMENCEMENT AT MEADVILLE.

THE all-important question of Commencement Week in Meadville was the proposed removal of the School to Chicago, and as the result of the deliberations of the trustees it was decided that the School should not go, but stay. The vote was on the question of the desirability of removal apart from legal and financial considerations, and resulted in a tie. Of the eighteen members present nine were in favor and nine opposed, and, in the absence of a majority in favor of the motion, the chairman declared it lost. The importance of the topic under consideration had brought to Meadville a larger attendance of trustees than at any board meeting of recent years. Of the non-resident trustees there were present Mrs. H. P. Kidder, and Messrs. Hull, Simons, Voss, Mason, Morgan, Boynton, St. John, Badger, Fenn, and Wilson; and of the local trustees Messrs. Huidekoper, George Cullum, E. P. Cullum, Hotchkiss, Tyler, Kohler, and Southworth. Of the local trustees all, with one exception, were actively opposed to the plan for removal, and the discussion was animated from the start. It was carried on, however, in the best of temper; and, now that it has been decided that the School shall stay in Meadville, there will be a united and vigorous effort on the part of all, both those who were urging removal and those who desired the School to remain where it is, to demonstrate that Meadville is an ideal place for the location of the Institution.

Commencement Week opened Sunday, May 28, with the Baccalaureate sermon preached by Prof. Barber on the fiftieth anniversary of his graduation. This sermon the visiting ministers were not permitted to hear, since it came too early in the week,—the president's reception being held this year on Wednesday evening at the customary time for the anniversary sermon,—but the readers of the *Quarterly Bulletin* will find Prof. Barber's sermon in full in the June number. On Tuesday morning I am informed that Memorial Day was celebrated by a flag-raising on the roof of Divinity Hall, and by an accompanying service at which the president of the School presided. The flag was purchased and the arrangements for hoisting made by members of the student body. On Wednesday morning a Ballou lecture was given in the chapel by Prof. Shailer Mathews of Chicago University on "The Social Aspects of Dogma." From this exercise also members of the board of trustees were excluded, owing to the fact that the trustees' meeting was going on at the same time in the parish house. This we regretted because we were told afterward that the lecture was a most stimulating one.

The chief social event of the week was the President's Reception in Hunnewell Hall. President and Mrs. Southworth were assisted in receiving by Dr. Mathews, Prof. and Mrs. Barber, and Mr. Sidney E. Lindridge as representative of the graduating class. The weather was propitious, the attendance the largest in the history of this function, and the occasion an enjoyable one. On Thursday morning the sun was shining, and the procession was permitted to move without interference by the elements from Divinity Hall to the Independent Congregational Church where the Commencement exercises were held. There was a graduating class of four, three of whom received the degree of Bachelor of Divinity. The Honorary Degree of Doctor of Divinity was conferred on the Rev. Prof. Henry Hervey Barber, and also, *in absentia,* on the Rev. George Batchelor. Dr. Mathews gave an interesting Commencement address on the "Function of the Church in an Age of Transition." Among the announcements were that of the appointment of Mr. Charles Addison Wing of the graduating class as Cruft Fellow, and the promotion of Assistant Prof. Bowen to be the successor of Dr. Cary in the Chair of New Testament Interpretation.

The final function of the week was a luncheon at Hunnewell Hall of the Faculty, students, and alumni. Prof. Christie presided gracefully, introducing as the speakers Mr. Wing, Dr. Mason, and Prof. Barber. The first was a member of the graduating class, the two others graduates of twenty-five and fifty years, respectively. The final address was by the Chicago guest, Prof. Mathews, whose presence has added much to the interest of Commencement Week.

L. W. M.

PITTSBURG, PA.

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PROGRAM OF ISLES OF SHOALS SUMMER MEETINGS.

Sunday, July 9, 11.00 a. m. Religious Service with sermon by Rev. Abraham M. Rihbany of Boston. 8.00 p. m. Religious Service with sermon by Rev. James C. Hodgins of Framingham, Mass.

Monday, July 10, 9.15 a. m. Morning Worship in the Old Meeting-house, conducted by Rev. William S. Nichols of North Andover, Mass. 10.00 a. m. Address: *"Elevating the Stage and Depressing the Public,"* by Mr. Walter Prichard Eaton, of New York. 8.00 p. m. Informal Reception.

Tuesday, July 11, 9.15 a. m. Morning Worship, conducted by Rev. Lyman V. Rutledge, of Billerica, Mass. 10.00 a. m. Address: *"Excelsior—An Interpretation"* by Rev. Joseph P. MacCarthy, of Waltham, Mass. 8.00 p. m. Address: *"The Spirit and Tradition of the Isles of Shoals Meetings,'* by Rev. Louis C. Cornish, of Hingham, Mass.

Wednesday, July 12, Y. P. R. U. Day, 9.15 a. m. Morning Worship, conducted by Rev. George S. Anderson, of Roxbury, Mass. 10.00 a. m. Meeting, held under the auspices of the Y. P. R. U. 12.00 Noon. Reunion of Y. P. R. U. delegates and members. 8.00 p. m.

Thursday, July 13. 9.15 a. m. Morning Worship, conducted by Rev. S. S. Robbins, of Kingston, Mass. 10.00 a. m. Address by Rev.

John Howland Lathrop of Brooklyn, N. Y. 8.00 p. m. *"An Evening of Readings,"* by Mr. Joseph C. Lincoln, author of "Cap'n Eri," etc.

Friday, July 14, 9.15 a. m. Morning Worship, conducted by Rev. Oliver J. Fairfield, of Littleton, Mass. 10.00 a. m. Address: *"The Evangelical Virgil,"* by Rev. Theodore C. Williams, of Boston. 8.00 p. m. Concert.

Saturday, July 15, 9.45 a. m. Morning Worship, conducted by Rev. Bertram D. Boivin, of East Bridgewater, Mass. 10.30 a. m. Address: *"The Genius of Sidney Lanier,"* by Rev .Geo. H. Badger. 8.00 p. m. Address: *"Maeterlinck and the Quest of the Blue Bird,"* by Rev. Albert Lazenby, of Lynn, Mass.

Sunday, July 16, 10.00 a. m. Communion Service in the Old Meeting-house. 11.00 a. m. Religious Service with sermon, by Rev. Elizabeth Padgham, of Rutherford, N. J. 8.00 p. m. Religious Service with sermon, by Rev. Albert Lazenby.

NEW ENGLAND LETTER.

THE most significant gathering of any sort which has honored itself and the city of Boston during the month of June has been the National Conference of Charities and Correction. It has been something like thirty years since these proceedings have been held in this city, and while the conference was handicapped by the lack of adequate quarters in which to hold its various sectional meetings, the interest and value of the sessions was so great as to invite the attendance of many persons long after the "standing room only" signs had been displayed. Some of these meetings were rather mild, it must be confessed when compared with the uproar of Anniversary Week; appearing more like the unsteady ascent of a toy balloon in comparison with the aeronautic flights of our own gathering. But there was a religious atmosphere about these Charity meetings which was unmistakable. To be sure they were not opened with devotional services, but their spirit was one of applied Christianity. Along with the ways and means commonly employed in the amelioration of conditions of suffering there was an obvious desire to strike at the foundations of the evils of our modern civilization, and an unmistakable sympathy with the most radical tendencies of our time. It was noted by those who have for many years attended these meetings that never before was such a genuine attempt made to harmonize the activities of the church with those which are going on independently of the organizations of religion. And the fervor with which the activities of modern scientific charity were commended by minister and representatives of the churches was only exceeded by the frank and outspoken obligation on the part of the charity workers to the churches from which they had received and continued to receive their inspiration. These meetings were largely attended by our ministers, and when they took part in the discussions it was greatly to their own credit and to the cause and organization which they represented. On the 11th of June, in the midst of the Conference, many pulpits in the vicinity of Boston were occupied by visitors from various parts of the country.

Echoes of Anniversary week are heard on every hand. "Where two or three are gathered together," there the spirit of that stirring period is in the midst of them. Not a ministerial gathering, or Neighborhood conference, or even friendly visit, but what some reference is made to the proceedings of the week. The most notable instance which it has been the writer's privilege to witness occurred at the June meeting of the Cambridge Association of ministers, the guest of Rev. W. C. Pierce of West Somerville. Mr. Pierce took as his subject the symposium which was presented at the meeting of the Free Religious Association, "The Next Step." In a clever and painstaking fashion Mr. Pierce reviewed some of our common problems, and tho' he offered little in the way of solution, his statement of the question was sufficiently pointed to indicate his anxiety to reopen the discussion of a fortnight previous. At first there was a manifest reluctance to do this, but soon the necessity became inevitable, and a long and exciting session was the result. As usual the insurgents were in the minority, and it is to be regretted that Mr. Mills was not present to defend some of his previous advances, but the meeting was voted one of the most helpful and practical ones for many a month. The work on the new church building in West Somerville, by the way, is rapidly nearing completion. It is of simple, dignified architecture, and plaster construction. The main auditorium seats three hundred, and the vestry below is well equipped with social rooms conspired to meet all the needs of the parish. It ought to be ready for dedication in the autumn. Another church to be thoroughly renovated this summer is that of the Grafton Parish. Through the generosity of some of its friends, and a new lease of life under the ministry of Dr. Beane extensive repairs will be made. For a period of ten years this parish submitted to the ministrations of students from the Harvard Divinity School and no more glowing tribute could be made to the loyalty of its members than that which appears in its present condition. The summer services in Lincoln have been resumed under the direction of Dr. DeNormandie, who commands the services of some of our strongest preachers providing attractive and inspiring worship for this village. Open air services have also been held during the month of June on the grounds of the First Parish in West Roxbury. These meetings are held at five o'clock in the afternoon. At least half of the speakers have been chosen from other denominations than our own, and the result has been altogether gratifying. The Plymouth and Bay conference was held in Marshfield Hills on the 17th of May; the Norfolk conference at Needham on the 5th of June; and the Essex Conference at Newburyport on the 15th of June. This latter conference was marked, among other things, by

the use of a regular service and liturgy, prepared by Rev. Laurence Hayward, the minister of the Newburyport church, and it may prove useful to other conferences in search of innovations, and means of making their sessions more attractive and helpful. The North Middlesex Conference was held at the First Parish Church in Ashby on the 21st of June. Rev. John Baltzly of Hudson, Miss Harriet E. Johnson of Boston, and Rev. A. P. Reccord of Springfield were among the speakers. Rev. George H. Howes of New Bedford has accepted the call to the pastorate of All Souls' Universalist-Unitarian church of Waterbury, Conn. One of the most important and altogether successful installation services of the month was held in Sandwich on the 14th of June, when Rev. F. K. Gifford was made minister of the First Parish Church. The sermon was preached by Rev. G. G. Mills, and embodied a strong plea for "vision," meeting with the warmest appreciation on the part of the large congregation. Other parts were taken by Rev. B. W. Morrison, Rev. A. H. Robinson, Rev. W. W. Locke, Rev. B. R. Bulkeley, and Mr. William L. Nye, for the Parish. The music, augmented by eminent visiting musicians, was such as is rarely heard in a country church, and added much to the impressiveness and atmosphere of the service. What will happen in the vicinity of Boston during the next two months with the doors of nearly every Unitarian church closed from Sunday to Sunday, one fears to predict or imagine. It is to be hoped, however, that the members of these churches will bring back with them from their summer outings a degree of enthusiasm and willingness to work sufficient to compensate for the lack of summer devotions. Meanwhile we shall hope that a certain distinguished member of the Beverly parish will worship for those of us whose absence from church is not so conspicuous.

ALSON H. ROBINSON.

THE FIRST UNITARIAN CHURCH, OF ERIE, PA.

REV. THOS. P. BYRNES, Pastor.

THIS church has recently celebrated its thirteenth anniversary. The past year has been one of the best of its history. The church was generously supported for several years by the American Unitarian Association, it is now self-supporting. Two regular Sunday services are conducted throughout the year excepting September and June, during which months the Sunday evening services are given up. The attendance at both of the services during the year have been uniformly large, and at the evening service men have predominated. The various departments of the church have also done good work during the year. The Woman's Alliance has carried out a fine literary program and looked after the social life of the church. The Sunday School was given a new lease of life by President Lawrence's visit last February. The hour of service has been changed from the early morning to the noon hour, two new classes have been organized, an adult class of thirty-five people under the leadership of Judge Paul A. Benson, and an Open Forum, led by the Minister. The Unity Club, under the leadership of the Pastor, devoted itself to the study and discussion of Social Questions, Practical Psychology, and Current Events.

The Post Office Mission work of the church under the efficient leadership of Mrs. R. C. Stevens, one of our Sunday School teachers, has been of a helpful and practical kind. Not only has a large amount of our Unitarian literature been sent out through the mails to families in the county and vicinity but racks have been installed in all of the depots, and trolley stations and a fresh supply of Unitarian literature placed in them each week, advertisements announcing our free distribution of literature have been placed in the three daily papers, and the best material put out by our body sent to the inquirers, cards of welcome have been handed to all of the hotel clerks of the city on each Saturday evening for distribution to the Sunday guests. We have had several delightful social occasions during the year, our annual church banquet at which plates were laid for 125 people, and two at the home of the Pastor and wife, one celebrating the sixth anniversary of their settlement, the other a "Stunt Fest," in which nearly all of the one hundred or more people who attended added to the joy of the evening by making a bright and entertaining contribution to the entertainment, these deserve special mention.

Our church here is strongly and closely allied with all of the intellectual, moral, social, and civic, activities of the city, the members being workers and leareds, in many of these organizations and movements.

The pastor, is also active in this public service, he is chairman of the Social service league of the City, which is carrying on a campaign of education to secure better housing conditions and laws, also which is conducting a movement to use the school buildings throughout the year for the recreational, social, and educational life of the adult masses.

The pastor is also on the board of directors, and Vice President of the Associated Charities, and an active worker in the Chamber of Commerce.

He is also an active member in the Ministerial Association, taking part in its activities, serving upon its committees, and he is often invited by his ministerial associates to deliver addresses in their respective churches; in this way he has responded recently to an invitation to deliver an address to a County Christian Endeavor Convention, and also to address two large bodies of men at Y. M. C. A. men's meetings.

He has also delivered addresses recently before the students and faculties of the two State Normal Schools at Mansfield, and Stroudsburg, Pa.

NEW BOOKS.

NEW TESTAMENT THEOLOGY: by Henry C. Sheldon, Professor in Boston University, N. Y. The Macmillan Co., 364 pp. Price $1.50 net.

Prof. Sheldon has given us a straight-forward, well-schemed presentation of the various strata of theological thought found in the New Testament literature. He makes no claims for marked originality and he is only very mildly "liberal." He clings closely to the safe shores of traditional estimates of "N. T. Introduction," but is never pugnaciously dogmatic. He is quite sure that John wrote the Fourth Gospel but is not disagreeable about it; miracles bring no offence to him, and the virgin birth of Jesus is comfortably accepted with gracious indulgence for those who think otherwise. For the most part Prof. Sheldon's task is not to define his own theology nor present an apologia for Christian faith of his own school, but to set forth impartially, and almost with an atmosphere of detachment, the succeeding view-points of the Synoptic Gospels, the writings akin to the Synoptics (Acts, James and Revelation), the Pauline Letters, Modified Paulinism, (Hebrews and First Peter) and the Johannine literature. The work seems to us admirably well-done from its own point-of-view. The distinctions are made without straining contrasts, the natural development of thought legitimately worked out; the limitations and partialities of each school not blinked nor blurred, and a good sense of proportion in values preserved throughout. Despite its safe orthodoxy, the book has a distinctively modern fibre. We find that in reading we have marked three passages as interesting us especially:—"A second characteristic is ....the inseparable union which the words of Christ from first to last assume, to subsist between morality and religion." "To Christ's consciousness nothing was more thoroughly certain than the reality of fellowship with the Father as of one person to another.... It is a God thoroughly alive to the conduct and character of men, ethically intense, that His discourse pictures." "He regarded man as a mixed subject, having in himself the potentiality of a lofty ideal, but possessed also of wayward impulses, needing to pray habitually for forgiveness, and to watch incessantly against the wily assaults of evil."

SONGS FROM THE HILL.

This little volume comes to our hands ostensibly without publisher or editor, without date and without price mark. A printer's name appears on the last page, a table of contents gives the authors of the various poems, and a graceful preface by Prof. W. H. Carruth makes the bow of introduction. Of course that is sufficient. As Prof. Carruth explains, "a group of young people connected with the University of Kansas [which is built on "The Hill"] are here presenting the recreations in verse which they have composed for mutual criticism and entertainment. If they were students of music this might be called a Recital." The professor, whose own poetry is beloved of us all, goes on to say a sensible word about the relation of art to its technique and to explain how in a modest and unassuming spirit this group of students had sought frankly to win for themselves the atmosphere of their art and some mastery of its technique by their congenial comradeship of endeavor.

We believe that the endeavor has proved worth while, even though we may expect to find here no conspicuous achievement of success. We have at least most interesting promise, and graceful accomplishment. The group of writers consists of six, three young men and three young women; each contributes six poems. The range of topic is not so wide as might be expected, and the qualities of individuality not sharply contrasting. We suspect that all the others will readily yield the primacy to the young man whose fine lyric "To God the Architect" comes first in the book, having previously appeared in "The Century." This is by all odds the jem of the volume, and Mr. Kemp's other contributions are pleasing, two of them "The Mother of Judas" and "Joses, the Brother of Jesus" displaying striking qualities of originality. Miss Anna R. Manley leads the rest, perhaps, in nicety of lyric gift, a sonnet called "Denied" being very genuine. For lightness of touch and delicacy of sentiment perhaps John P. Shea gives blither invitation than the others, especially in his two songs near the end. Willard Wattles sings quaintly "To the Devil," experiments not unsuccessfully with blank-verse and hexameter, and certainly attains a tone of virility not divorced from grace which is compelling. Miss Adelia M. Pepper seems the only one of the group who has succeeded in making a quatrain satisfy, though others attempt it. She writes:

"The noblest things in art exist," we cry;
And fret in vain to seek out something new.
Yet nature does not need one added hue
To paint uniquely every sunset sky.

Miss Gale Gosset's "Martinal" is her most pleasing contribution, though others have a playful touch.

On the whole we are glad these young people have published their verses. A few years later they will each publish things of more commanding note, but they will never have reason to look back with regret to what is published here; and they have surely given us a pleasant hour of song and uplift.

NEW YORK SUMMER SERVICES.

As usual the churches of Greater New York will unite in maintaining services during the summer months. Rev. Leon A. Harvey will be the minister-in-charge and will conduct services every Sunday morning at All Souls' Church, corner of Fourth Ave. and Twentieth Street. He may also be found at the Unitarian Headquarters, 104 E. 20th St., every week day morning except Saturday from 10 till 12.

OUR NATIONAL SOCIETIES

With headquarters in the building of the *American Unitarian Association, 25 Beacon Street, Boston, Mass.*

Local offices at 104 East 20th Street, New York City; 105 South Dearborn Street, Chicago, Ill.; and Cor. Franklin and Geary Streets, San Francisco, Cal.

The American Unitarian Association

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional works.

Address correspondence to the *Secretary,* Rev. Lewis G. Wilson.

Address contributions to the *Treasurer,* Francis H. Lincoln, Esq.

Unitarian Sunday-School Society

Founded in 1827.

Maintained by the Unitarian churches to promote religious and moral education. Publishes manuals and tracts, issues a Sunday-school paper, holds conventions, carries on a book-room. Branch at 175 Dearborn Street, Chicago.

President, Rev. William I. Lawrence.

Treasurer, Mr. Richard C. Humphreys.

National Alliance of Unitarian Women

Organized in 1890.

Promotes the local organization of the women of the Unitarian churches for missionary and denominational work.

Address correspondence to the *Clerk,* Miss Florence Everett.

Address contributions to the *Treasurer,* Mrs. Lucia Clapp Noyes, 11 St. John St., Jamaica Plain, Mass.

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Promotes the organization of the young people of the Unitarian churches for "Truth, Worship and Service."

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Studios 23-5-7 Sixth Ave. New York

For What Do Unitarian Churches Stand?

FOR the religion of the spirit, as distinguished from the religion of authority, whether of pope or book, of priest or synod. They accept "truth for authority, not authority for truth," and believe in the never ceasing revelation of God to man in all lands and ages.

For freedom of thought and word, believing that freedom and truth go ever hand in hand. Therefore they do not attempt to prescribe the belief of either their ministers or their laymen, nor do they fear diversity of opinion as incompatible with unity of spirit.

For the fuller realization of the divine in the universe and in the heart of man. They believe that God is Infinite Spirit, the source of all life and truth, and that something of the nature of God may be apprehended by study of humanity, and of the world about us.

For belief in the divine humanity of Jesus, because they hold that all souls are children of the Infinite Spirit, and that the divine sonship is a universal manifestation, not a unique phenomenon.

For civic reform, economic justice, and social regeneration, believing that the mission of the church is now and here to establish the divine commonwealth of love and peace on earth.

For eternal life,—not merely another life of blissful ease, which we shall discover beyond the grave; but life which already lays hold upon immortality because it is even now in harmony with God's divine order.